THE PHORMIO

OF

TERENCE.

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A REVISED TEXT WITH NOTES AND AN INTRODUCTION

BY

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PREFACE.

At a time when the study of the early Latin poets has been resuscitated by the brilliant labours of G. Hermann, F. Ritschl, A. Fleckeisen and others, the comedies of Terence have not received sufficient attention in England, only two editions of importance having appeared during the last century. That by Mr Parry, though abounding in useful material, is uncritical and has refused to avail itself of the results of modern research. Moreover Mr Parry's ultra-conservatism has led him to follow the later MSS, whose readings be it remembered are often but the conjectures of scribes ignorant, and living in an age, to say the least of it, uncritical. Mr Wagner's edition is very suggestive, but he apparently hurried through the work, for traces of carelessness are not wanting. Above all, both his edition and that of Mr Parry were written at a time when it was difficult to obtain the exact readings of the Bembine codex, and their text has suffered accordingly. The present text differs widely from theirs, the change being in nearly every

case a return to the reading of the Bembine and other good codd. in preference to that of inferior authorities. Our obligations are more especially due to the critical ed. of Umpfenbach and that of the Phormio by Dziatzko. No satisfactory edition of the Phormio has ever appeared in England. The Bembine being at once so important and so inaccurately collated we have placed in the margin a short critical commentary, in which its evidence for and against the main points of the text is briefly, but we hope sufficiently, stated. Our best thanks are due to Mr Edward Bond, Fellow of Queen's College, Oxford, for his revision and emendation of the Introduction: and to Professor Jebb for his kind permission to make use of his spirited translation of Act 3 Scene 1.

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A. S. WALPOLE.

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LIST OF CHIEF EDITIONS AND WORKS CONSULTED.

EDITIONS.

A. D. 1565 Faernus; 1623 Lindenbrog; 1657 Guyetus; 1701 Leng; 1726, 1727, 1846 Bentley; 1824 Delphin (reprint); 1830 Stallbaum; 1857 Fleckeisen; 1857 Parry; 1869 Wagner; 1870 Umpfenbach; 1874 Dziatzko, *Phormio.*

MISCELLANEOUS.

Corssen and Curtius, Works on Lat. and Gk. Etymology. Peile, Introduction to Latin and Greek Etymology.

Ritschl's Works [esp. his edd. of Plaut.].

Teuffel, Cruttwell, Dunlop, Hist. of Rom. Lit.

Madvig, Adv. Crit. vol. 2 and Greek Syntax.

Gronouii Lectiones Plautinae.

Grammars of Roby, Dr W. Smith, Madvig, Kennedy [P. School].

Ribbeck, Comic Fragments, ed. 2.

„ Beiträge zur Lehre von den Lat. Partikeln, 1869.

Meineke, Comic Fragments.

Koenighoff on Ter.'s Method of Adaptation.

Heinrichs de Abl. apud T. usu, 1858.

Pott, Hints on Latin Prose.

Diderot, Œuvres de Théâtre, 1772.

Symonds, Studies of the Greek poets.

Lachmann and Munro on Lucretius.

Mayor on Juvenal.

Conington on Vergil.

Orelli on Horace.

Guhl and Koner. Leben d. G. und R. [tr. by Hueffer, 1877].

INTRODUCTION.

Rome's debt to Greece.

Rightly to appreciate the literary position of Terence, we must remember that he wrote at a period when Rome was beginning to feel the inspiring influence which Greece could exercise even in her decay. The second Punic war, the most momentous struggle in which Rome was ever engaged, had ended before Terence was born[1]. In the comparative lull which succeeded, the voice of culture, speaking to a people of curiously unimaginative minds, found opportunity of making itself heard. Greece began to lead her captivity captive and to teach her unlettered conqueror a wisdom to which his own unaided genius would have left him a stranger[2]: for the Romans, with but rare exceptions, did not possess, did not indeed claim, any originality[3] or creative power in the field of literature. Until 240 B.C., when Livius Andronicus issued his first play, the page of Italian composition is almost a blank; and when the breath of literary inspiration at last stirred the massive practical soul of the Roman, it blew upon him from that quarter of Italy where Greek thought and Greek life had found a home[4]. And throughout the history of

[1] End of 2nd Pun. War, B.C. 201.

[2] Hor. Ep. 2, 1, 156. Porcius Licinius says:—
Punico bello secundo Musa pinnato gradu
intulit se bellicosam in Romuli gentem feram.

[3] Exception in Naevius (mentioned below), and in the case of satire.

[4] I. e. in Magna Graecia.

Roman literature it is successful imitation rather than any new glory of creation which forms the boast of those authors whom we account the greatest. Tragedy is not the expression of the deep and solemn vein which runs through all the history of Rome: comedy—at least, comedy of the highest sort—is not a reflex of the national life. Catullus is dubbed 'doctus,' the technical epithet for one skilled in Greek lore. Vergil[5] boasts that he has sung Hesiod in Roman cities, and Horace tunes to native strings the songs of another land. There is no reason to be astonished at this; it is only to say that a nation whose genius prompted deeds of war, conquest, legislation and administrative power, whose constructive and artistic faculty found its truest expression in substantial colossal works of utility, was not fitted to achieve success in fields where subtlety of thought or spiritual imagination was required. Roman laws, Roman aqueducts, Roman roads: these are Roman indeed; but Roman literature draws from abroad the sources of its life and strength.

Terence helps Greek influence.

Of the 'celestial thieves' who stole fire from Hellas for the uses of Rome, Terence was among the earliest and most successful. His short life of 35 or, as is now thought, of only 25 years[6] witnessed a most direct and determined attempt to bring in a higher culture and more definitely Greek influence. This was not to be done in a moment: Naevius the recognised champion of the rugged Saturnian metre, eminently national in his epic on the First Punic War, the poet who wrote his own epitaph to

[5] Georg. 2, 176, *Ascraeumque cano Romana per oppida carmen.*

[6] Ritschl, Teuffel, Wagner and other modern writers incline to the later date (184 B.C.) for his birth: basing their opinion on the authority of the best MSS. of Suetonius, where, in his life of Terence, he says: *nondum quintum atque uicesimum egressus annum.*

vindicate the glories of the Latin tongue[7], was only just dead: Cato whose hatred of all that was Greek was not eradicated for nearly eighty years, was still alive: his words recorded by Plutarch still ringing in his countrymen's ears ὡς ἀποβαλοῦσι Ῥωμαῖοι τὰ πράγματα γραμμάτων Ἑλληνικῶν ἀναπλησθέντες[8].

Against him and his supporter Fabius were ranged that large body of cultivated, able and influential men, who are known to us as the Scipionic circle, which comprised, among others, C. Sulpicius Gallus, Fabius Labeo, M. Popilius Laenas, Spurius Mummius, L. Furius Philo, Minucius, Metellus, and, most celebrated of all, the great Laelius 'of mellowed wisdom' and the future hero of Carthage, Scipio the younger. These were formidable antagonists, and they set to work to mould the national taste to conformity with Greek models. They had with them Polybius the Greek historian (B.C. 208—127), a valuable ally, inasmuch as his work quitted the old lines on which Roman history was constructed, and took a wider and more philosophical basis: and in their earlier efforts they made use of the extraordinary talents of PVBLIVS TERENTIVS

His life. AFER. As his name implies, he was a foreigner. The exact time or manner of his transmission from Africa to the house of his master, P. Terentius Lucanus, a senator, is a matter which must remain obscure, nor is it of any great importance[9].

[7] His date is 274—202 B.C.

Mortalis inmortalis flere si foret fas
flerent diuae Camenae Naeuiom poetam:
itaque postquam est orcino traditus thesauro
obliti sunt Romae loquier latina lingua.

[8] Plut. Cat. Maior 23.

[9] Quintil. Declam. 9: *Terentium quem inter ceteros captiuos secundo Punico bello Scipio Africanus uinculis exsoluerat memoriae tradidere maiores insigne receptae libertatis pileo testantem in triumpho ducis esse conspectum.* The date forbids any reference to the poet: Lindenbrog refers it to Ter. Culleo, a Roman senator.

Slaves in those times were often of gentler birth and wider culture than their masters: but judging from the extreme purity of his latinity, unobscured and undefiled by any trace of barbarism, it seems likely that Terence was brought over in his early childhood: he therefore owed to his master his liberal education, granted doubtless all the more freely that he gave token of future greatness. Admitted to the society and close friendship of Scipio and Laelius and other patrons of mark he had every opportunity for enlarging his culture and achieving dramatic success. Detractors were not wanting to put the most dishonourable sense on this attachment of the great; others, again, tried to rob the dramatist of his well-earned laurels by insinuating that the works issued in Terence's name were not absolutely his own, but that he received material assistance in their composition from his patrons. The poet himself seems to allow that there was some foundation for this charge, in the prologue to one of his plays[10]:—

Nam quod isti dicunt maleuoli, homines nobilis
hunc adiutare adsidueque una scribere:
quod illi maledictum uemens esse existumant
eam laudem hic ducit maxumam, quom illis placet
qui nobis uniuorsis et populo placent,
quorum opera in bello in otio in negotio,
suo quisque tempore usust sine superbia.

It is impossible to believe that these words of high praise can have been applied to Laelius and Scipio, as at that date they hardly deserved them: further, if we adopt the earlier date for Terence's birth, these patrons were his juniors, and therefore unable or unlikely to have helped him. Still the evidence is unmistakeable that he received *some* extraneous help.

Six comedies have come down to us: the *Andria*, *Eunuchus*, *Heautontimorumenos*, *Phormio*, *His works.*

[10] Prol. Adelphi, 15—20.

Hecyra and *Adelphi*. Of these the *Andria* is the most pathetic, the *Eunuchus* the most lively (a quality which made it popular and lucrative to its author[11]) and the *Hecyra* unquestionably the worst. We may indeed dismiss the theory advocated by Wagner[12] that its ill success was due to the virtuous character displayed by a courtesan, whose generous interference brings the play to a happy *dénouement*. We have Terence's own testimony that it was hissed off the stage long before the end had been reached. Its prologue gives us its history and tells how it was removed because the audience preferred a boxing-match, a combat of gladiators and the prospect of the performances of a ropedancer. The fact was that the Roman populace was anything but literary, and would at any moment have turned away from the comparatively severe pleasure of a drama, written in Terence's style, to the excitement of shows and prizefighting. The popular taste universally would postpone the pleasure of the mind to that of the eye. Moreover, the *Hecyra* is singularly wanting in action and is rendered tedious by a soliloquy of inordinate length.

The Hecyra.

Story of Caecilius' kindness.

In regard to the *Andria*, the first of the plays, a pretty story is told that the poet was bidden take his manuscript for approval to the best judge of that day, the comedian Caecilius Statius[13]. Young Terence was told to sit on a low stool and begin to read: but he had not got beyond the early scene where the funeral is described, the chief mourner in which is the heroine of the piece, before Caecilius asked him to sit at his side and join him at supper. Chronology again interferes to prevent our accepting

[11] It brought him in 8,000 sesterces = £64 nearly.

[12] In his preface to Terence.

[13] Hor. Ep. 2, 1, 59, says: *Dicitur—uincere Caecilius grauitate:* by which he probably means that his plots were of a pathetic and even solemn kind.

this anecdote: unless we suppose that the play was not represented till two years after this incident. Caecilius died in 168 B.C., and the first representation of the *Andria* is placed in 166 B.C.[14].

We may reasonably credit Suetonius' statement that Terence died possessed of a small property on the Appian road: he speaks, however, in the prologue to the *Phormio* as though living were rather a precarious and difficult matter: yet in the main his plays were successful and his patrons of sufficient wealth to keep him from want. His chief enemy was an older contemporary poet named Luscius Lanuvinus, to whom he alludes in every prologue except that of the *Hecyra*. His main charges were 1st, want of originality: this has been already alluded to in the connection with Scipio and Laelius: 2nd, *contaminatio* or the practice of taking portions from two or more plays of other authors and working them up together. Terence replies by throwing the charge back on Luscius, who had borrowed, not over intelligently, from two plays of Menander, the *Phasma* and the *Thesauros*, and by citing the eminent examples of his predecessors Naevius, Plautus and Ennius. 3rd, general poverty of style and diction[15]. If the stories told be true, Terence may have found his detractors too strong for him: for to escape their persecutions, or, as others suggest, to improve his knowledge of Greek customs and language, he took his final and fatal journey to Greece. He is supposed to have been drowned as he was returning home, bringing with him transla-

Charges against Terence.

His death.

[14] This tells strongly against the later date for Terence's birth, as he must have composed the Andria at the age of 16.

[15] Phorm. prol. 5 and note: *Tenui esse oratione et scriptura leui.*

tions of several of Menander's plays, at the early age of 25 (B.C. 159).

Plot of the Phormio.

The PHORMIO, with which we are chiefly concerned, appeared in the autumn of that year (B.C. 161) in which the *Eunuchus* had been represented: it was an adaptation of the *Epidicazomenos*, a play of Apollodorus of Carystus in Euboea, the latest representative of the New Comedy of Athens. Such parts as can be traced to their original are mentioned in the notes. The outline of the plot is as follows:—An Athenian citizen named Chremes has two establishments, one at Athens consisting of a wife, Nausistrata, and a son Phaedria, the other at Lemnos whither he went periodically to collect rents for his Athenian wife: this latter establishment included a wife, a daughter (Phanium), and her nurse, Sophrona. His son, Phaedria, is violently in love with a music-girl, whom he would buy from her owner Dorio but for want of funds. Demipho, brother of Chremes, has gone abroad, leaving his son Antipho behind under the care of a slave, Geta. As it happens, Chremes' Lemnian family come to Athens to look for him: the mother dies, and at the funeral the girl, who is of great beauty, is noticed by a young man, who tells what he has seen to the cousins, Phaedria and Antipho. Antipho is immediately anxious to make her his wife, and to help him in his purpose calls in the assistance of the parasite, Phormio. He makes up a story that Antipho is nearest of kin to the girl and so obliged by Athenian law either to dower her or make her his wife: the marriage is effected when Demipho and Chremes simultaneously arrive in Athens: the former is very angry at his son's conduct. Phormio to oblige them promises to take the girl and marry her himself, but wants thirty *minae*, partly to pay expenses, partly to satisfy the claims of another girl to whom he was

espoused. This sum he gets from the old man and then hands over to Phaedria to buy his music-girl. Chremes now stumbles on the nurse Sophrona, who tells him of the death of his Lemnian wife and the marriage of his daughter. This was just what Chremes had desired: but he is anxious, as also is his brother, to recover the thirty *minae*. They threaten Phormio, who, to save himself, tells Nausistrata of her husband's unfaithfulness: after some persuasion she consents to overlook it and all ends well.

Molière's *Les Fourberies de Scapin* is an adaptation, somewhat burlesqued, of the *Phormio:* the points of resemblance in plot and incident will be found in the commentary.

Terence an imitator of the Greeks.

We have now to ask further:—how far was Terence true to his Greek originals and to what extent did he Graecise Rome? All his comedies are of the class technically known as *palliatae:* i.e. they represent throughout Greek and not Roman life. The scene is laid at Athens: the incidents, coinage, dresses are all of Greek character. And we must remember that Terence and his predecessor Plautus do not merely translate and put on the stage the works of Greek authors: neither, except in a very moderate degree, do they adapt Greek models to Roman taste, modes of thought and customs. Rather they transplant Greek life entire: in other words, they helped to produce not only a literary, but a national revolution, a distinct change in theories of life as in literary taste. This is more especially true of Terence. Plautus concedes something to popular taste by a freer use of national customs, a mixture of Greek and Roman topography, and most of all by indulging the love for extravagant pantomime which has always characterised the Italian nation. His humour is exuberant, coarse, open, rollicking: there is bustle and

Contrast with Plautus.

action on the stage, and the scenes chiefly picture a less polished life than that which Terence depicts. The latter is more genuinely Greek: more refined, more careful of the 'golden mean', anxious that in the language and even in the vices of his characters there should be nothing bizarre or unseemly: and because he is truer to his originals, he is the fitter instrument to effect a change in national taste and manners.

The New Comedy. Both dramatists had for their models the leading writers in the Attic New Comedy, the most celebrated of whom were Philemon, Menander, Diphilus, and Apollodorus[16]. If in considering these models we confine ourselves exclusively to Menander, it is because he was confessedly the best, and because we have from the fragments of his works preserved to us ampler opportunity of judging of the character of his comedies. In these there is little to remind us of the Old Comedy, familiar to us in the pages of Aristophanes, though the Old Comedy is often spoken of as though it were the lineal progenitor of the Comedy of manners and intrigue which finds in Menander its typical exponent. Aristophanes and the Old Comedy belonged to a period at least a century earlier, when Athens was in her full political and artistic glory. In the perfect liberty which her citizens then enjoyed there was nothing startling or alarming in the representation of living statesmen on the stage: personalities and political satire were an element in almost every comedy produced: the peculiarities of a Pericles, the very features of a Cleon were held up to popular ridicule. The chorus, too, was in full vigour and served the purpose alike of a commentary on passing events, and a vindication of the poet's claim to honour and applause. About a hundred years later Athens' sun had altogether set: she was

16 Apoll. is later than the rest.

subjected to the yoke of foreign tyranny: her political life was over: her citizen forces were metamorphosed into 'soldiers of fortune': nothing was left but the salt of Attic wit and the eminently Greek power of enjoying a sensuous, worldly life. To this life Menander holds up the mirror. *Menander*, B.C. 342—291. As we might expect, in the development of his plots love is a principal factor.

Fabula iucundi nulla est sine amore Menandri[17].

With an iteration which to some minds[18] is almost wearying, he tells us of the sorrows and schemings of some forlorn lover, the artifices of his favourite slave, the anger or pettishness or niggardliness of his father, the wiles of his mistress and so forth. But there is more in Menander than this. A pupil of the great character-painter Theophrastus, a contemporary and intimate of Epicurus, he was well fitted to bequeath us a living picture of the manners of his age, and, better still, to give a lively embodiment to types of character which are as universal as human nature. Menander's plays are a study of the social life of his time: they tell us how his contemporaries dined, chatted, flirted: describe their piques, prejudices, little odd ways, their tastes and fashions[19]; and the life he draws is not so remote from our own that we have any difficulty in placing ourselves *en rapport* with his creations. Given a western civilization of developed comfort, and Menander's favourite characters will be sure to play their part upon the stage of life. Men are at all times gourmets[20], lovers, pleasure-seekers:

17 Ovid Trist. 2, 370. Cf. Ov. Am. 1, 15, 16.

18 E. g. Mommsen's, Rom. Hist. Bk. 3, cap. 14.

19 *Ὦ Μένανδρε καὶ Βίε, πότερος ἄρ' ὑμῶν πότερον [ἀπ]εμιμήσατο*; Aristoph. Gram.

20 This aspect is well brought out in the table-talk preserved to us in Athenaeus, who uses the Middle and New Comedy to illustrate his points.

so long as youth tries to enjoy itself, parents are anxious, old men querulous and unreasonable, women seductive, parasites fawning and servants impudent, Menander and his imitators will survive. An eye for character, the knack of life-like portraiture; these Menander had; and besides these the strain of pensiveness, the undercurrent of musing melancholy, which finds expression in terse maxims and reflections upon human life[21].

Terence's language.

This is the great master whom Terence set himself to reproduce for a Roman audience[22]. In one point at least he has, by universal consent, succeeded: in charm of language he is second only to his original: he has just that restraint which most pleased a Greek: he is master of his words, even when feeling is deepest[23]: his metres are carefully and skilfully handled, consonant with the sense, flowing easily in narrative, and proving no check to the appreciation of pathetic passages: so that we may safely combat the criticism of Quintilian, who seems to think that Terence transgressed the bounds of Greek severity; for he says of his writings 'plus adhuc habitura gratiae, si intra uersus trimetros stetissent'[24]. Further, his idiomatic Latin[25], except in the occasional use of γλῶτται (i.e. words transferred bodily from another

[21] Notice especially 'life is a fair' in the Ὑποβολιμαῖος: and the well-known saying, 'whom the gods love, die young'.

[22] In detail, the plays are: *Andria*, from Menander's Andria and Perinthia. *Eunuchus*, from Menander's play of the same name and the Κόλαξ. *Adelphi*, from Menander's Γεωργός and a scene from the Συναποθνήσκοντες of Diphilus. *Heauton timorumenos*, from Menander's play of same name. *Hecyra*, from Apollodorus and the Ἐπιτρέποντες of Menander. *Phormio*, from Apollodorus.

[23] The exception to this is a tendency to pleonasm: see notes, *passim:* but Plato, a master of style, is pleonastic.

[24] Quint. 10, 1.

[25] Terence himself (Heaut. prol. 46) claims *pura oratio* as a characteristic.

language), and of Greek constructions argues him the best and least slavish of interpreters. The voice of antiquity is indeed all but unanimous as to his style and language. Cicero[26], Gellius[27], Ausonius[28], each brings his word of praise; but of these commendatory criticisms the most famous is that of Julius Caesar, who addresses him as 'dimidiate Menander', and deplores only his want of vigour and comic power[29].

Vis comica.

In this last respect we doubt whether Terence has received full justice: it is true that there is occasionally a tameness in some of his dialogues; e.g. in the opening of the *Phormio;* that his soliloquies are heavy, as in the *Hecyra*, and that there is a consequent deficiency in comic action: it is true that he was not a perfect Menander, and could not combine richness of humour with severity of language. In the former point Plautus is perhaps his superior, but his language is often extravagant: he makes continual puns (a practice rare with Terence)[30]; he piles epithet upon epithet in his more animated scenes of abuse: he is full of burlesque and pantomime, repartee and buffoonery[31]. In these ruder elements of stage

[26] *Tu quoque qui solus lecto sermone, Terenti,*
conuersum expressumque Latina uoce Menandrum
in medium nobis sedatis uocibus ecfers,
quicquid come loquens ac omnia dulcia dicens.

[27] Aul. Gell. 7, 14.

[28] *Tu quoque qui Latium lecto sermone, Terenti,*
comis et astricto percurris pulpita socco,
ad noua uix memorem diuerbia coge senectam.

[29] *Tu quoque tu in summis, o dimidiate Menander,*
poneris, et merito puri sermonis amator;
lenibus atque utinam scriptis adiuncta foret uis
comica ut aequato uirtus polleret honore
cum Graecis neque in hac despectus parte iaceres.

[30] But see Heaut. 356 *Verba—uerbera;* Phorm. 500, *duces—ductes*, id. 374, *bonorum extortor, legum contortor.*

[31] Comedies are divided into *motoriae* and *statoriae:* Terence's are of the latter kind.

effect Terence is undoubtedly wanting: on the other hand he fairly fulfils the definition of wit 'chastened insolence', as given by Aristotle[32]: his humour consists in contrast of character rather than in exuberant fun such as characterises the farcical imitation of Molière[33]. There is however plenty of briskness and life in the *Eunuchus* (what can be more entertaining than the parasite's account of his method of gaining a livelihood?); in the closing scene of the *Phormio* and in the third act of the *Adelphi*, where Demea's sententious remarks and righteous maxims are echoed and parodied by the slave Syrus; while the dry humour of the scene in the *Phormio* with the foolish advisers is of no ordinary quality[34]. If tragedy and comedy are to be defined by the *dénouement*, then Terence is undoubtedly a comedian; but his comedies are mainly of the sentimental kind: they belong to what the French call 'genre sérieux' and 'comédie larmoyante': there is a want of mirth (especially in the *Hecyra* and *Heautontimorumenos*) and the pathos is at times almost painful: witness particularly the touching opening of the *Andria*.

Plots.

We turn next to the handling of the plot. Here Terence exhibits considerable skill, except that his trick of making the heroine almost invariably turn out to be an Athenian citizeness becomes a little worn by frequent use. He is hampered too in point of simplicity by the custom of *contaminatio* already alluded to. The use of two or more plays to construct one produces a want of unity in the plot: and this is objectionable, because if the principal plot is first evolved, the rest of the play is uninteresting; if the

32 Arist. Rhet. 2, 12, 16: ἡ γὰρ εὐτραπελία πεπαιδευμένη ὕβρις ἐστιν. Cf. Afranius' judgment, *ut quicquid loquitur sal merumst!*

33 In 'Les Fourberies de Scapin'.

34 Phorm. 2, 4.

inferior plot, the characters come in afterwards in a meaningless way[35]. Further, too great prominence is sometimes given to the episodic characters (προτατικὰ πρόσωπα). But we may say that as a rule the positions are not farfetched, the intrigue is simple and the whole arrangement true to the reality of life.

Representation of Greek life.

The life depicted was, we must remember, a foreign one; and we cannot too highly praise the careful study which Terence must have made of his originals, to reproduce so accurately as he does the spirit of the Greeks. We should hardly have expected him to have entered nicely into details of custom and fashion, or abstruse points of Greek law: we could have forgiven him, if now and again in slave-life, or marriage ceremonies, or in the law of divorce he had appealed to popular knowledge and not to the prevailing customs of Greece. But such forbearance on our part is uncalled for: the more closely we examine our author, the more strict shall we find him to have been in making his drama a reproduction of the ordinary life which Menander and his contemporaries portrayed. Now and then there are traces of departure from the original to satisfy Roman sentiment, just as for convenience or variety, the relationships[36] and names of the characters, the opening of certain scenes[37], details of description[38], &c., may differ from the Greek model. Thus, a woman in childbirth appeals to Iuno Lucina; we find reference on the same occasion to the presence of freeborn women: allusion is made to the sacrificial *uerbena*[39] (vervain), to

[35] See Diderot, Œuvres de Théâtre.

[36] In the Adelphi, Hegio is a relation of the girl's father: in the original he is brother of the girl's mother.

[37] The Adelphi.

[38] Hec. 440, *crispus* is substituted for Apollodorus' φαλακρός. Eun. 689, *senex colore mustelino* (like a weasel), for Menander's γαλεώτης (like a lizard).

[39] And. 473, 771, 726.

long dishevelled hair as a sign of mourning[40], to the law of debtors, to gladiatorial shows, to exile: in these instances the allusions are genuinely Roman or may be best interpreted as such. Occasionally also metaphors from war, government, or business[41] are more suitable to Roman life. But, as a rule, the colouring is all Greek: Terence is true to his models. The swaggering soldier without patriotism but loving a well-filled purse; the alarm of parents lest their sons should go to the wars: the aspect of married life: the invariable running after illicit loves: the greedy, toadying hanger-on: the pander sometimes coarse and hardhearted, sometimes like Phormio, of gentlemanly bearing and insinuating address: the clever slave, the receptacle of his master's secrets, tendering advice and free of his tongue both for reproof and insolence; these were features in Greek life and these Terence faithfully reproduces.

Sentiment. In point of sentiment, Terence is somewhat chary of using it: the vein of pensiveness characteristic of Menander is obscured, as not harmonious with the Roman mind: thus for long soliloquy, which would be apt to take a sententious turn, Terence substitutes dialogue[42]. In the *Andria* where solitude is mentioned, the sentiment added by Menander,

εὑρετικὸν εἶναί φασι τὴν ἐρημίαν
οἱ τὰς ὀφρῦς αἴροντες,

is omitted[43]. But so marked a feature could not disappear altogether, and it was by the use of these maxims that Terence to some extent cultivated and humanised his countrymen. Some of the expressions are mere colloquial proverbs, others are fraught with

[40] Phormio 49, note, 92, 334, 964, 978.

[41] E.g. war, Phorm. 229; government, Phorm. 72; business, Phorm. 21, 251, 922.

[42] The exc. in the Hecyra has been already noticed.

[43] And. 406.

deep and thoughtful wisdom. There is an ascending scale from[44] 'nothing in excess', ''tis hard to kick against the pricks', 'in fortune prepare for misfortune', 'trouble engenders suspicion', 'life is like a game of dice: if luck goes ill correct by skill' up to the celebrated line

Homo sum: humani nil a me alienum puto[45].

One authority finds in this the key to Terence's influence[46]: every spectator received it with applause: it occurs in a comedy which has little playfulness in it: there is nothing emotional or stirring in the sentiment: but to a people like the Romans it was almost a revelation.

Character-painting.

We have already said that Menander excelled in character-painting. Here too Terence may claim a prize, according to Varro's testimony[47]: it is not so much that we carry away with us the impression of any individual character, though the dramatis personae are consistent enough throughout: the use of the same names in different plays for totally different characters forbids such a thing: rather the personal character disappears to give place to the representative. Whole classes of men and women are brought before us in the several leading characters: it is not the individual but the typical slave, slave-dealer,

[44] *Ne quid nimis: aduorsum stimulum calces*, Phorm. 78; *quom secundae res sunt maxume, tum maxume | meditari secum oportet, quo pacto aduorsam aerumnam ferant*, Phorm. 241; *omnes quibus res sunt minus secundae, magis sunt nescio quo modo | suspitiosi*, Ad. 605; *in uitast hominum, quasi quom ludas tesseris | si illud quod maxume opus est iactu non cadit | illud quod cecidit forte, id arte ut corrigas*, Ad. 740.

[45] Heaut. 77.

[46] Spectator, no. 502.

[47] *In argumentis Caecilius poscit palmam, in* ethesin *Terentius: in sermonibus Plautus.*

courtesan, parasite, &c., who are presented to us[48]. To accomplish this with success it is necessary that each character be drawn out consistently with itself and true to the principal lines of real life. Taking the *Phormio* as illustrative, we see Dorio representing the ordinary slave-dealer, blunt, decided, bullying, a keen and surly trader looking to profits and quick returns— we see Phormio himself, a gentlemanly adventurer, careful rather of a reputation for shrewdness and tact than for honesty, unscrupulously intriguing for the gratification of self, but nice and discriminating in the choice of means. Demipho the father is an excellent study of a man at heart a miser, grasping after the money which he has paid to redeem his own and his son's honour. Geta, the favourite confidential slave, typifies the life of one serving two masters; for he tries to help on the amours of the son while he dreads the look of the father: while the two young men, Antipho and Phaedria, are representative lovers, eager to gratify passion, jealous of each other's success, dissatisfied with the measure of luck which comes in their way, quick at finding fault even with those who are trying to serve them, frightened at their fathers, but ready to fool them 'to the top of their bent'.

Again, in the *Adelphi* nothing can be more admirable than the contrast between the two brothers: the father all anxiety for the fate of his boys, making himself by his rigour universally unpopular, obliging deceit to conceal his foibles in that son whom he keeps under his own charge: on the other side the bachelor uncle, who has the other son to live with him, an easy-going jolly fellow, full of the maxim 'boys will be boys', and carried away by his annoyance with his

[48] We may apply to Terence what Hor. (Ep. 2, 1, 170) says of Plautus, but without his severe criticism:

Adspice ... quo pacto partes tutetur amantis ephebi
ut patris attenti lenonis ut insidiosi, &c.

brother to indiscreet praise of immorality[49]. This uncle at the end of the play is induced by his good-nature to marry a woman of mature years: an inconsistency which rather spoils the perfectness of the delineation[50]. Beyond this, it is hard to take exception to the character-painting of Terence: Diderot, indeed, considers the old man in the *Heautontimorumenos* as overdrawn:—no one could be so utter a monomaniac or so distress himself for the absence of an undutiful son—and possibly the slaves throughout are not quite true to their position: their language is too polished and their manners unnaturally gentlemanly: but slaves were not always of low birth and the particular class depicted in Terence is that of the master's confidant.

Probable effect on the spectators.

The effect of these sketches, so far as they achieved anything beyond amusement for the hour, was in some respects wholesome: there was promise in the contrast of the brothers in the *Adelphi*, one openhanded and tolerant, the other hard and close, of inculcating the doctrine of the golden mean, and recommending a moderate license of parents towards their sons; there is marked generosity in the character of the hero's mistress in the *Hecyra*, and often the passion of the young lovers is a noble and unselfish one: they are anxious to make the girls whom they seduce their wives; and are enabled to do so on the discovery that they are of pure Athenian extraction. The Romans might find a lesson of culture and politeness in the generally gentlemanly tone which pervades the comedies, and in the representation of slave life a hint of something still higher, an inducement to gentleness and humanity. But in the main the tendency, we cannot but fear, was downwards rather than upwards; vice is there though it is more refined than that to which the Romans were as yet

[49] Ad. 101.
[50] Ad. 938 sqq.

accustomed; there is propriety but no true virtue; it could do no good to the stern, steady, dutiful Roman to see fathers mocked at and betrayed or themselves indulging in the sins which they rebuked in their children; to witness selfishness and luxury prospering: decent matrons depicted as unamiable and uninteresting, and always treated with more or less indifference and contempt. The Greek always fled from the dulness of his own home from his secluded and half-educated wife to the more enlivening and congenial society of his cultivated mistress (ἑταίρα). This was not the Roman conception, and to make such a conception popular by a sudden introduction of Greek morality could end in nothing less than the slow but certain degradation of the ancient simple virtues and morals.

Conclusion.

There were two reasons why Terence would be likely to have much influence: one that he was a dramatist and could therefore affect more people and in a more lively way: the other, that he fills a great gap in the history of literature. Except Accius and Lucilius there is no great name between the death of Terence and the age of Varro and Cicero, a period of half a century or more. Though not altogether to the popular taste, he was sufficiently admired to obtain wide influence: he is short, amusing and seldom dull: he interested the more educated part of the audience, and to influence them was by degrees to reach the lower strata of society. When we remember the classic style of Terence's comedies, the absence of all stage decoration and machinery, the fact that the stage itself was a mere platform, and that the spectators had no seats but such as they provided for themselves, we may well be astonished at the large measure of popularity which he achieved. It shows that there was sterling value in what he wrote: and though the mob might sometimes hurry away to see the ropedancing and the jugglery, yet the more cultivated could find

an abiding pleasure in the study of these copies of Menander's portraits:—truthful, and therefore destined to last; vivid, and therefore sure to please.

THE TEXT OF TERENCE.

The materials out of which the text of Terence is to be reconstructed in its original perfection are, roughly speaking, of two kinds: viz. (1) the manuscript copies of the text, (2) the references and quotations of early writers. As however no copy professing to be perfect has reached us, we are obliged also to give some weight to the conjectures of modern scholars. And indeed many of the various readings of more recent codd. are themselves but the conjectures of scribes, and that too at a time when critical sagacity was at its lowest pitch. By far the most copious and valuable source of evidence is that derived from the MSS. Here we must draw a hard and fast line between Cod. A [the Bembine] and all the rest. The extant codd. are very numerous, but only nine are thought by Umpfenbach worthy of special collation.

Text, materials for reconstructing.

The codices.

Of these MSS. A alone is free from the recension of the grammarian Calliopius [7th cent. A.D.], whose name is appended to all others. V contains only fragments of Andria and Eunuchus.

The Bembine codex is so named from having belonged to Cardinal Pietro Bembo in the second half of the xvth century. It is an uncial, and consisted once of 14 *quiniones:* the beginning and end however are wanting. It begins at Andr. 787, but is much torn up to Andr. 888.

Codex A.

The character of the text justifies the praise of Politian written on one of its leaves:—

EGO ANGELVS POLITIANVS HOMO VETVSTATIS MINIME INCVRIOSVS NVLLVM AEQVE ME VIDISSE AD HANC DIEM CODICEM ANTIQVVM FATEOR.

In the Phormio five verses are omitted, viz. 172, 240—242, 635. In many instances its sole authority outweighs that of all the rest. Abbreviations are infrequent, seldom more than Q for QVE; a line over a vowel for final M, e.g. CLANCVLV̄, and the colligation of N and T, e.g. FERVNT. Even these are rare.

LIST OF CHIEF CODICES.

		Century.
A	Bembine	IV. V.
D	Victorian	IX. X.
G	Decurtatus	XI. XII.
P	Parisian	X.
C	Vatican	X.
B	Basilican	X.
F	Ambrosian	X.
E	Riccardian	XI.
[V	Fragm. Vindobonense	X. XI.]

CHIEF EDITORS.

Faernus, 1565. Gabriel Faernus examined the Bembine and other good MSS. carefully, so far as the

custom of the time went. He died young [the edition being brought out after his death] or with the combination of learning and of opportunities would doubtless have anticipated much of what Bentley afterwards accomplished.

Guyet, 1657, was a good scholar, but too ready to cut difficult knots by saying that verses are corrupt[51], and showed a very perverse judgment in condemning the latter part of the Phormio.

Richard Bentley [London, 1726, Amsterdam, 1727] 'summus ille Terenti sospitator, inter medendum idem uulnera infligens[52]' published Faernus' critical commentary adding his own. This was a new starting-point of Terentian criticism, and though he gave too much weight to later MSS. or his own many conjectures, yet if compared with the edition of Mr Parry, more than 100 years later, his will be seen to have the advantage, no improvement being made in the text during the next century.

A. Fleckeisen, 1857, edited the text, promising a critical edition which never appeared. Too much reliance was still placed on the later MSS. and considerable scope was given to conjecture. But the work as a whole was a decided advance.

W. Wagner, 1869, trod closely in the footsteps of Fleckeisen, but not without some improvements. He however (like most preceding editors) had not an accurate knowledge of the readings of codex A[53]: and he is often careless[54].

F. Umpfenbach, 1870, published 'emendandas potius quam emendatas comoedias Terenti' with an admirable critical commentary, giving the evidence of the chief MSS. and of the early writers who quote our

[51] E. g. vv. 15, 502, 689.

[52] Umpfenbach, p. II.

[53] See notes on e. g. vv. 154, 159, 482, 492.

[54] See his notes on e. g. vv. 15, 294, 896, 954.

author. His own text is so entirely based on A that where he does not note a discrepancy he vouches for exact correspondence therewith. In some respects he is deficient in judgment[55].

K. Dziatzko, 1874, has constructed the best text of the Phormio. The present text, like his, is based on Cod. A almost as entirely as is that of Umpfenbach[56].

TERENTIAN SCANSION.

[For fuller treatment of the subject see Peile, ch. vii. esp. pp. 322 sqq.; Wagner, Introd. to Plaut. Aul. and to Ter.; Brix Introd. to Plaut. Trin.; Bentley and Parry in their respective edd. of Terence; Penny Cyclopaedia s. v. Terentian metres.]

This, if certain phonetic laws be not taken into consideration, will appear very irregular. The almost universal tendency of language is from strong to weak forms, this gradual process of weakening being brought about by conscious or unconscious striving for ease in utterance. Syllables on which the stress is laid rarely suffer thus, but those on which no accent falls are often corrupted. In all languages the end syllable is most exposed to this curtailment, and especially is

55 He inconsistently reads *quod, aliquod* with A, but when A fails [e.g. Andr. 313, 328, 534, 771] or reads ALIQVOS [Ph. 312], *quot, aliquot*. Cf. also 709, 896.

56 'Terence is now in one of the best conditions of any of the classic writers; the oldest and best copy of him is now in the Vatican Library, which comes nearest to the poet's own hand; but even that has hundreds of errors, most of which may be mended out of other Exemplars, that are otherwise more recent and of inferior value. I myself have collated several; and do affirm that I have seen 20,000 various lections in that little author'. Bentley, Remarks upon a late Discourse, &c. (1713).

this the case in Latin[57]; and chiefly in the language of the people, of which the writings of the comic poets [Terence however less than his fellows] are a more or less faithful representative, and against the slackness of which the language of the classical writers of the Augustan age working on Greek models is an emphatic protest. This tendency of Latin to shorten the final syllable is a decisive argument against those who hold that e.g. *senex dari* should be pronounced *s'nex d'ri*[58] rather than *senĕx darĭ*. But the exx. quoted below will show that such shortening is by no means confined to the last syllable: and we must remember also that in early times double letters were not written, which accounts for e.g. 806 intĕll. 666 supĕll.[59].

× 1. Vowels are found short before

(1) **c and a consonant.** *hĭc* 209, 535, 626, 739. *hŏc* 819, 1000.

(2) **d and a consonant.** *ăd* 150 [266], 648. *apŭd* 859, 934. *ĭd* 723, 940, 979.

(3) **l and a consonant.** *supĕll.* 666. *intĕll.* 806.

(4) **m and a consonant.** *nĕmpe* 307. *parŭmne* 546. *decĕm m.* 662. *enĭm* 694, 937. *restĭm* 686.

(5) **n and a consonant.** *ĭn* 266, 862. *hănc* 370. *ĭnp.* 439. *ĭnd.* 681. *uolŭnt* 725. *ĭnt.* 806. *ităn* 810. *egŏn* 999.

57 Bentl. Introd., p. xvi., *Illud sane in Lingua Latina notabile, ne unum quidem uerbum praeter Monosyllaba Tonum in ultima habuisse.* He quotes passages confirming this remark from Quint., Prisc., and other grammarians.

58 So Bentl. on Eun. 357. Cf. Peile, p. 322 note, 323 note.

59 Peile, p. 322 note. Wagner, Terence, p. 19. Ritschl on Plaut. Trin. 964, Quod accepisti *tolerandum esse iam tum intellexi cum* Most. 908, ágĕ ăccumbe *atque alia alibi similia intacta reliqui.*

(6) **p and a consonant.** *ĭpsíus* 725. *ĭpsa* 960.

(7) **r and a consonant.** *puĕr* 50. *priŏr* 342, 532. *patĕr* 601. *ărgenti* 557[60].

(8) **s and a consonant.** *ĕst* 178, 411, 513, 563, 600, 638. *magĭs* 10. *ŏstend.* 793. *ĭsne* 852.

(9) **t and consonant.** *ŭt* 396, 415, 733. *negăt* 352. *redít* 686.

(10) **x.** *senĕx* 346.

2. Final long vowels are found short[61].
Quĭ 27, 911[62]; *abĭ* 59, 309, 563, 712, 777, 994; *darĭ* 261; *bonĭ* 516; *modĭ* 529; [*saluĕ* 609]; *Chremĕ* 609; *uirĭ* 787; *uidĕ* 803; *ualĕ* 883; *nouŏ* 972.

3. Long syllables not final are found short [*eĭus*, 113], *uerĕbamini* 902.

4. Long syllables afterwards shortened retain their quantity. *Stetīt* 9; *angerēt* 160; *accidāt* 245; *accidēt* 250; *quaererēt* 297; *uendidīt* 510; *erāt* 654; [*censuit* 775]; *Sophronā* (Σωφρόνη) 865[63].

5. Syllables are lengthened by the accent. *Itā* 542; *malā*, 556.

6. Synizesis of vowels occurs. *Eius* 355, 775; *eāmus* 562; *dehort.* 910; *huius* 971[64].

7. Hiatus is found, but very rarely, 27, 966. A hiatus is not allowable except in the caesura of the verse or when a break is caused by division of the dialogue.

60 Ritschl on Plaut. Trin. 316.
61 Peile, p. 327. Publ. Sch. Lat. Gr., pp. 56, 546 note.
62 Publ. Sch. Lat. Gr., pp. 522, 523.
63 Peile, p. 326. Roby, § 203. Plaut. Tr. 261.
64 Bentl. Introd., p. xiv., *Durius quidem Nostratibus sonant* huius, cuius &c., *in unam syllabam contracta: uerum id eo euenit, quod nos hodie male pronuntiemus. Notum enim est eruditis consonantes* I *et* U *apud Latinos eodem fuisse sono quo hodie* Y *et* W.

P. TERENTI AFRI

PHORMIO

DIDASCALIA.

INCIPIT · TERENTI · PHORMIO · ACTA · LVDIS · ROMANIS · L . · POSTVMIO · ALBINO · L · CORNELIO MERVLA · AEDILIBVS · CVRVLIBVS · EG*IT* · L . AMBIVIVS · TVRPIO · MODOS · FECIT · FLACCVS · CLAVDI TIBIS · INPARIBVS · TOTA · GRAECA · APOLLODORV EPIDICAZOMENOS · FACTAST · IIII · C · FANNIO · M VALERIO · COS

G. SVLPICI APOLLINARIS PERIOCHA.

Chremétis frater áberat peregre Démipho
relícto Athenis Ántiphone fílio.
Chremés clam habebat Lémni uxorem ac fíliam,
Athénis aliam cóniugem et amantem únice
gnatúm fidicinam. Máter e Lemno áduenit
Athénas: moritur: uírgo sola (aberát Chremes)
funús procurat. Íbi eam cum uisam Ántipho
amáret, opera párasiti uxorem áccipit.
Pater ét Chremes reuérsi fremere. Deín minas
trigínta dant parasíto, ut illam cóniugem
habéret ipse. Argénto hoc emitur fídicina.
Vxórem retinet Ántipho a patruo ágnitam.

PERSONAE.

[PROLOGVS]
DAVOS SERVOS
GETA SERVOS
ANTIPHO ADVLESCENS
PHAEDRIA ADVLESCENS
DEMIPHO SENEX
PHORMIO PARASITVS
HEGIO, CRATINVS, CRITO — ADVOCATI
DORIO LENO
CHREMES SENEX
SOPHRONA NVTRIX
NAVSISTRATA MATRONA
[CANTOR]

PROLOGVS.

Postquám poëta uétus poëtam nón potest
retráhere ab studio et tránsdere hominem in ótium,
maledíctis deterrére ne scribát parat:
qui ita díctitat, quas ántehac fecit fábulas,
tenui ésse oratióne et scripturá leui:
quia núsquam insanum scrípsit adulescéntulum
ceruám uidere fúgere et sectarí canes
et eám plorare, oráre ut subueniát sibi.
Quod si íntellegeret, quóm stetit olím noua,
actóris opera mágis stetisse quám sua,
minus múlto audacter, quám nunc laedit, laéderet.
Nunc síquis est, qui hoc dícat aut sic cógitet:
'uetus sí poëta nón lacessissét prior,
nullum ínuenire prologum possét nouos
[quem diceret, nisi haberet cui male diceret:']
is síbi responsum hoc hábeat, in medio ómnibus
palmam ésse positam, qui ártem tractant músicam.
Ille ád famem hunc ab stúdio studuit reícere:

4 *ante hic* Bentl. 6 *numq.* Wagn. w. Don. ed. pr. in lemm. *fecit* Bentl. 9 *olim quom stetit noua* Bentl. 14 *potuisset* libri. *posset* Bentl. 17 *tractent* **A.**

hic réspondere uóluit, non lacéssere.
Benedíctis si certásset, audissét bene:
quod ab íllo adlatumst, íd sibi rellatúm putet.
De illó iam finem fáciam dicundí mihi,
peccándi quom ipse dé se finem nón facit.
Nunc quíd uelim animum atténdite. Adportó nouam
Epídicazomenon quám uocant comoédiam
Graecí, Latini Phórmionem nóminant:
quia prímas partis quí aget, is erit Phórmio
parasítus, per quem rés geretur máxume,
uolúntas uostra si ád poëtam accésserit.
Date óperam, adeste aequo ánimo per siléntium,
ne símili utamur fórtuna, atque usí sumus
quom pér tumultum nóster grex motús locost:
quem actóris uirtus nóbis restituít locum
bonitásque uostra adiútans atque aequánimitas.

21 *id sibi esse relat-* **A.** **22, 23** *iam—non facit* libri. *—facit?* Stallb. *tum—fecerit* Bentl. **25** *Epidicazomenen* Bentl. w. Don. **26** *Graece, Latine hic Phormionem nominat* Bentl.

ACTVS I.

[A street in Athens: on the left Demipho's house, on the right that of Dorio, in centre that of Chremes.]

DAVOS.
SERVOS.

Amícus summus méus et popularís Geta I 1
heri ád me uenit. Érat ei de ratiúncula
iam prídem apud me rélicuom pauxíllulum
nummórum: id ut confícerem. Confeci: ádfero.
Nam erílem filium éius duxisse aúdio
uxórem: ei credo múnus hoc conráditur.
Quam iníque comparátumst, i qui mínus habent
ut sémper aliquid áddant ditióribus!
Quod ille únciatim uíx de demensó suo
suóm defrudans génium conpersít miser,
id illa úniuorsum abrípiet, haud exístumans
quantó labore pártum. Porro autém Geta
feriétur alio múnere, ubi era pépererit:
porro aútem alio, ubi erit púero natalís dies,

37 *aput* **A.** *relicuom* libri. *relliquum* Edd. ant. **41** *i* as Ritschl, Tr^2. 17. **44** *defrud-* **A.** &c. *-au-* DFG. *conpersit* **A.** *-parsit* rell. **48** *dies: ubi* Edd.

ubi ínitiabunt. Ómne hoc mater aúferet:
puer caúsa erit mittúndi. Sed videón Getam?

GETA. DAVOS.
SERVI II.

I 2 GE. Siquís me quaeret rúfus... DA. Praestost, désine. GE. Oh,
at ego óbuiam conábar tibi, Daue. DA. Áccipe, em:
lectúmst; conueniet númerus quantum débui.
GE. Amó te: et non necléxisse habeo grátiam.
DA. Praesértim ut nunc sunt móres: adeo rés redit:
siquís quid reddit, mágna habendast grátia.
Sed quíd tu es tristis? GE. Égone? nescis quo ín metu et
quanto ín periclo símus. DA. Quid istuc ést? GE. Scies,
modo út tacere póssis. DA. Abi sis, ínsciens:
quoius tú fidem in pecúnia perspéxeris,
uerére uerba ei crédere? ubi quid míhi lucrist
te fállere? GE. Ergo auscúlta. DA. Hanc operam tíbi dico.
GE. Senis nóstri, Daue, frátrem maiorém Chremem
nostín? DA. Quid ni? GE. Quid? Éius gnatum Phaédriam?
DA. Tam quám te. GE. Euenit sénibus ambobús simul
iter ílli in Lemnum ut ésset, nostro in Cíliciam
ad hóspitem antiquom: ís senem per epístulas

52 *em* **A.** *hem* rell. *en* Fl. 54 *necl-* libri. 58 *simus* libri. *sim* Edd. ant. 64 *nostíne? quíd ni* Bentl. 65 *tanquam* libri. *tam quam* Bentl.

pelléxit, modo non móntis auri póllicens.
DA. Quoi tánta erat res ét super erat? GE. Désinas:
sic ést ingenium. DA. Oh, régem me esse opórtuit.
GE. Abeúntes ambo hic túm senes me fíliis
relínquont quasi magístrum. DA. O Geta, prouínciam
cepísti duram. GE. Mi úsus uenit, hóc scio:
meminí relinqui mé deo irató meo.
Coepi áduorsari prímo: quid uerbís opust?
Sení fidelis dúm sum, scapulas pérdidi.
Venére in mentem mi ístaec: 'namque inscítiast,
aduórsum stimulum cálces!' Coepi is ómnia
facere, óbsequi quae uéllent. DA. Scisti utí foro.
GE. Nostér mali nil quícquam primo: hic Phaédria
contínuo quandam náctus est puéllulam
citharístriam: hanc amáre coepit pérdite.
Ea séruiebat lénoni inpuríssumo:
neque quód daretur quícquam: id curaránt patres.
Restábat aliud níl nisi oculos páscere,
sectári, in ludum dúcere et reddúcere.
Nos ótiosi operám dabamus Phaédriae.
In quo haéc discebat lúdo, exaduerso ílico
tonstrína erat quaedam: híc solebamús fere
plerúmque eam opperíri, dum inde irét domum.
Intérea dum sedémus illi, intéruenit
aduléscens quidam lácrumans: nos mirárier.

71 *hic* **A**. *hinc* rell. 76 *senibus* Bentl. 77 *namque* libri. *nam quae* Edd. ant. 85 *aliut* **A** and Bentl. Umpf. 86 *redd-* D. w. Prisc. 88 *exaduerso ilico* **A**. *exaduersum ei loco* BCEFGP. 89 *tonstr-* libri. *tostrina* Edd. 91 *illi* **A**. *illic, illo, illuc* rell.

Rogámus quid sit: 'númquam aeque' inquit 'ác modo
paupértas mihi onus uísumst et miserum ét graue.
Modo quándam uidi uírginem hic uicíniae
miserám, suam matrem lámentari mórtuam:
ea síta erat exaduórsum neque illi béniuolus
neque nótus neque cognátus extra unam ániculam
quisquam áderat, qui adiutáret funus. Míseritumst.
Virgo ípsa facie egrégia.' Quid uerbís opust?
Commórat omnis nós. Ibi continuo Ántipho
'uoltísne eamus uísere?' Alius 'cénseo
eámus: duc nos sódes.' Imus, uénimus,
uidémus: uirgo púlchra: et quo magis díceres,
nil áderat adiuménti ad pulchritúdinem:
capíllus passus, núdus pes, ipsa hórrida,
lacrumaé, uestitus túrpis: ut, ni uís boni
in ípsa inesset fórma, haec formam extínguerent.
Ille qui íllam amabat fídicinam tantúm modo
'satis' ínquit 'scitast': nóster uero... DA. Iám scio:
amáre coepit. GE. Scín quam? Quo euadát uide.
Postrídie ad anum récta pergit: óbsecrat,
sibi út eius faciat cópiam. Illa enim sé negat
neque eum aéquom aït facere: íllam ciuem esse Átticam
bonám bonis prognátam: si uxorém uelit
lege íd licere fácere: sin alitér, negat.

94 *uisast* Bentl. **97** *beniuolus* **A.** *beneuolens* rell. **99** *adiut-* **A.** *adiuuaret* rell. **102** *censeo: eamus* Edd. **113** *ut sibi eius* libri. *sibi u. e.* Dz. **114** *petere* Bentl. in comment.

Nostér quid ageret néscire: et illam dúcere
cupiébat et metuébat absentém patrem.
DA. Non, sí redisset, eí pater ueniám daret?
GE. Ille índotatam uírginem atque ignóbilem
daret ílli? numquam fáceret. DA. Quid fit dénique?
GE. Quid fíat? est parasítus quidam Phórmio,
homó confidens: qui íllum di omnes pérduint.
DA. Quid is fécit? GE. Hoc consílium quod dicám dedit:
'lex ést ut orbae, quí sint genere próxumi,
is núbant, et illos dúcere eadem haec léx iubet.
Ego té cognatum dícam et tibi scribám dicam:
patérnum amicum me ádsimulabo uírginis:
ad iúdices ueniémus: qui fuerít pater,
quae máter, qui cognáta tibi sit, ómnia haec
confíngam: quod erit míhi bonum atque cómmodum,
quom tu hórum nil refélles, uincam scílicet.
Pater áderit. Mihi parátae lites: quíd mea?
Illá quidem nostra erít.' DA. Iocularem audáciam.
GE. Persuásumst homini: fáctumst: uentumst: uíncimur:
duxít. DA. Quid narras? GE. Hóc quod audis. DA. Ó Geta,
quid té futurumst? GE. Néscio hercle: unum hóc scio,
quod fórs feret, ferémus aequo animó. DA. Placet:
hem istúc uirist offícium. GE. In me omnis spés mihist.

120 *ille* A. *illene* rell. 131 *confingam,—commodum:* Edd. ant. 135 *persuasumst* A. *persuasit* rell. 138 *places* Edd. ant.

Da. Laudo. Ge. Ád precatorem ádeam credo, quí mihi
sic óret: 'nunc amítte quaeso hunc: céterum
posthác si quicquam, níl precor.' Tantúm modo
non áddit: 'ubi ego hinc ábiero, uel occídito.'
Da. Quid paédagogus ílle, qui citharístriam?
quid reí gerit? Ge. Sic, ténuiter. Da. Non múltum habet
quod dét fortasse? Ge. Ímmo nil nisi spém meram.
Da. Pater éius rediit án non? Ge. Non dum. Da. Quíd? senem
quoad éxpectatis uóstrum? Ge. Non certúm scio:
sed epístulam ab eo adlátam esse audiuí modo
et ad pórtitores ésse delatam: hánc petam.
Da. Numquíd, Geta, aliud mé uis? Ge. Vt bene sít tibi.
Puer heús. Nemon huc pródit? cape, da hoc Dórcio.

152 *hoc* **A** and Umpf. *huc* rell.

ACTVS II.

ANTIPHO. PHAEDRIA.
ADVLESCENTES II.

AN. Ádeon rem redísse, ut qui mihi cónsultum optumé uelit esse, II 1
Phaédria, patrem ut éxtimescam, ubi in mentem eíus aduenti uéniat!
quód ni fuissem incógitans, ita éxpectarem, ut pár fuit.
PH. Quíd istuc? AN. Rogitas? quí tam audacis fácinoris mihi cónscius sis?
quód utinam ne Phórmioni id suádere in mentem íncidisset
neú me cupidum eo ínpulisset, quód mihi principiúmst mali!
nón potitus éssem: fuisset tum íllos mi aegre aliquót dies:
at nōn cotidiána cura haec ángeret animum, PH. Aúdio.

Act II. sc. 1 until Heins. was Act I. sc. 3. **154** *aduentus* codd. aliquot. **155** *ita eum* libri praeter **A.** **156** *istuc est* libri. Bentl. corr. **159** *illos* libri. *illud* Wagn. *aliquod* **A.** **160** *cott-* **A** and Umpf.

AN. dum expécto quam mox uéniat qui ádimat hanc mihi consuetúdinem.
PH. Aliís quia defit quód amant aegrest; tíbi quia super ést dolet.
Amóre abundas, Ántipho.
Nam túa quidem hercle cérto uita haec éxpetenda optándaque est.
Ita mé di bene ament, út mihi liceat tám diu quod amó frui,
iam dépicisci mórte cupio; tú conicito cétera,
quid ego éx hac inopiá nunc capiam, et quíd tu ex ista cópia,
ut ne áddam, quod sine súmptu ingenuam, líberalem náctus es,
quod habés, ita ut uoluísti, uxorem síne mala famá palam:
beátus, ni unum désit, animus quí modeste istaéc ferat.
Quod sí tibi res sit cum eó lenone quó mihist, tum séntias.
Ita plérique omnes súmus ingenio, nóstri nosmet paénitet.
AN. At tú mihi contra núnc uidere fórtunatus, Phaédria,
quoi de íntegro est potéstas etiam cónsulendi, quíd uelis:
retinére eam anne amíttere; ego in eum íncidi infelíx locum,

164 *certo* **A.** -*e* Edd. ant. **166** *depic-* **A**BC*D*. -*pec-* -*pac-* rell. *ceterum* Bentl. **171** *quo* **A.** *quocum* rell. **175** *amare amittere* libri. *amare an mittere* Bentl. *amorem an mittere* Bothe et Schmiede. *an uero amittere* Eugraph.

ut néque mihi ius sít amittendi néc retinendi cópia.
Sed quíd hoc est? uideon égo Getam curréntem huc aduenire?
is est ípsus: ei, timeó miser, quam míhi hic nunc nuntiét rem.

GETA [*from the harbour*]. ANTIPHO. PHAEDRIA.
SERVOS. ADVLESCENTES II.

GE. [*Aside till vs.* 195.] Núllus es Getá, nisi iam aliquod tíbi consilium célere reperis: II 2
íta nunc inparátum subito tánta te inpendént mala:
quae néque uti deuitém scio neque quó modo me inde éxtraham:
nam nón potest celári nostra diútius iam audácia.
AN. Quid illic commotús uenit? [*To Phaedria till* 195.]
GE. Tum témporis mihi púnctum ad hanc rem est: érus adest. AN. Quid illúc malist?
GE. Quód quom audierit, quód eius remedium ínueniam iracúndiae?
lóquar? incendam: táceam? instigem: púrgem me? laterém lauem.
Heú me miserum: quóm mihi paueo, tum Ántipho me excrúciat animi:

176 *ius* Guyet ex codd. om. **A** et Dz. *eius* rell. *amitt.* libri. *mittendi* Fl. 179 *repperis* libri. *reperies* Lachm. *repereris* Bentl. w. E. *reperis* Dz. 180 *te* libri. *in me* Bentl. 183* *Quae si non astu prouidentur me aut erum pessum dabunt* libri. 183 *illic* **A***. *nam ille* rell. 184 *illuc* **A**. *illud* rell. 186 *loquarne* libri. *loquar* Bentl.

eíus me miseret, eí nunc timeo, is núnc me retinèt: nam ábsque eo esset,
récte ego mihi uidíssem et senis essem últus iracúndiam:
áliquid conuasássem atque hinc me cónicerem protinam ín pedes.
AN. Quam *nam* híc fugam aut furtúm parat?
GE. Sed ubi Ántiphonem réperiam? aut qua quaérere insistám uiam?
PH. Te nóminat. AN. Nesció quod magnum hoc núntio expectó malum.
PH. A, sánun es? GE. Domum íre pergam: ibi plúrimumst.
PH. Reuocémus hominem. AN. Sta ílico. GE. Hem, satís pro inperio, quísquis es.
AN. Geta. GE. Ípsest quem uolui óbuiam.
AN. Cédo quid portas, óbsecro, atque id, sí potes, uerbo éxpedi.
GE. Fáciam. AN. Eloquere. GE. Módo apud portum... AN. Meúmne? GE. Intellexti. AN. Óccidi. PH. Hem.
AN. Quíd agam? PH. Quid aïs? GE. Huíus patrem uidísse me, patruóm tuom.
AN. Nám quod ego huic nunc súbito exitio rémedium inueniám miser?
quód si eo meae fortúnae redeunt, Phánium, abs te ut dístrahar,

190 *conuasassem* CDEF. *-issem* A. *conrasissem* Bentl. *protinam* Fest. *-us* libri. 191 *nam* Bentl. add. 198 *hem* A. *em* Dz. w. G.

núllast mihi uita éxpetenda. Ge. Ergo ístaec quom ita sint, Ántipho,
tánto magis te aduígilare aequomst: fórtis fortuna ádiuuat.
An. Nón sum apud me. Ge. Atqui ópus est nunc quom máxume ut sis, Ántipho:
nám si senserít te timidum páter esse, arbitrábitur
cómmeruisse cúlpam. Ph. Hoc uerumst. An. Nón possum inmutárier.
Ge. Quíd faceres, si aliúd quid grauius tíbi nunc faciundúm foret?
An. Quom hóc non possum, illúd minus possem. Ge. Hoc níl est, Phaedria: ílicet.
Quíd hic conterimus óperam frustra? Quín abeo? Ph. Et quidem ego? An. Óbsecro,
quíd si adsimulo, sátine est? Ge. Garris. An. Vóltum contemplámini: em,
sátine sic est? Ge. Nón. An. Quid si sic? Ge. Própemodum. An. Quid síc? Ge. Sat est:
ém, istuc serua: et uérbum uerbo, pár pari ut respóndeas,
né te iratus suís saeuidicis díctis protelét. An. [*absently*] Scio.
Ge. Ví coactum te ésse inuitum, lége, iudició: tenes?
Séd quis hic est senéx, quem uideo in última platĕa? An. Ípsus est.
Non póssum adesse. Ge. A, quíd agis? quo abis, Ántipho?

207 *aliud quid* libri praeter **A**. **210** *em* libri. *en* Fl.

mané, inquam. An. Egomet me nóui et peccatúm meum:
uobís commendo Phanium et uitám meam. [A. *exit hurriedly.*]
Ph. Geta, quíd nunc fiet? Ge. Tú iam litis aúdies:
ego pléctar pendens, nísi quid me feféllerit.
Sed quód modo hic nos Ántiphonem mónuimus,
id nósmet ipsos fácere oportet, Phaédria.
Ph. Aufér mi 'oportet': quín tu quid faciam ínpera.
Ge. Meminístin, olim ut fúerit uostra orátio
in re íncipiunda ad défendendam nóxiam,
iustam íllam causam, fácilem, uincibilem, óptumam?
Ph. Memini. Ge. Ém, nunc ipsast ópus ea, aut, siquíd potest,
melióre et callidióre. Ph. Fiet sédulo.
Ge. Nunc príor adito tu, égo in insidiis híc ero
subcénturiatus, síquid deficiás. Ph. Age.

Demipho. Phaedria. Geta.
Senex I. Advlescens. Servos.

II 3 De. [*aside till* 254]. Ítane tandem uxórem duxit Ántipho iniussú meo?
Néc meum inperium: ac mítto inperium: nón simultatém meam
reueréri saltem! nón pudere! o fácinus audax, ó Geta

217 Text as **A**. *Mane mane, inquam. Ego me, &c.* Both. 229 *insid.* **A**BCEFP. *subsidiis* DG. 232 *ac* **A**. *age* rell. "Don. '*age mitto*, legitur et *ac mitto*' (sic Faernus: uulgo 'ieci' alii 'taceo')" Umpf.

monitór! GE. [*glancing at Phaedria*] Vix tandem. DE. Quíd mihi dicent aút quam causam réperient?
Demíror. GE. Atqui réperiam: aliud cúra. DE. An hoc dicét mihi:
'inuítus feci. léx coëgit'? aúdio, fateór. GE. Places.
DE. Verúm scientem, tácitum causam trádere aduorsáriis,
etiámne id lex coégit? PH. Illud dúrum. GE. Ego expediám: sine.
DE. Incértumst quid agam, quía praeter spem atque íncredibile hoc mi óptigit:
ita sum ínritatus, ánimum ut nequeam ad cógitandum instítuere.
Quam obrem ómnis, quom secúndae res sunt máxume, tum máxume
meditári secum opórtet, quo pacto áduorsam aerumnám ferant.
Perícla, damna péregre rediens sémper secum cógitet
aut fíli peccatum aút uxoris mórtem aut morbum fíliae,
commúnia esse haec, néquid horum umquam áccidat animó nouom:
quidquíd praeter spem euéniat, omne id députare esse ín lucro.
GE. O Phaédria, incredíbile[st] quantum erum ánte eo sapiéntia.

235 *PH* (for *GE*) Lachm. [p. 210] w. F. *GE* rell. *reperiam* ADG. *repperi iam* rell. 243—245 as read by Cicero, Tusc. 3. 14. 30; see commentary. 247 *-st* libri. Bentl. om.

Meditáta mihi sunt ómnia mea incómmoda, erus si rédierit:
moléndum*st* in pistríno, uapulándum, habendae cómpedes,
opus rúri faciundum: hórum nil quicquam áccidet animó nouom.
Quidquíd praeter spem euéniet, omne id députabo esse ín lucro.
Séd quid cessas hóminem adire et blánde in principio ádloqui?
De. Phaédriam mei frátris uideo fílium mi ire óbuiam.
Ph. Mi pátrue, salue. De. Sálue: sed ubist Ántipho?
Ph. Saluóm uenire... De. Crédo: hoc respondé mihi.
Ph. Valet, híc est: sed satin ómnia ex senténtia?
De. Vellém quidem. Ph. Quid istúc est? De. Rogitas, Phaédria?
Bonás me absente hic cónfecistis núptias.
Ph. Eho, an íd suscenses núnc illi? Ge. [*aside*] Artificém probum!
De. Egon ílli non suscénseam? ipsum géstio
dari mi ín conspectum, núnc sua culpa út sciat
leném patrem illum fáctum me esse acérrumum.
Ph. Atquí nil fecit, pátrue, quod suscénseas.
De. Ecce aûtem similia ómnia; omnes cóngruont:
unúm quom noris, ómnis noris. Ph. Haúd itast.
De. Hic in nóxiast, ille ád d*ic*endam caúsam adest:
quom illést, hic praestost: trádunt operas mútuas.

249 *mol. esse* or *usque* libri. *-dumst* Bentl. 259 *o* **A** om. 265 *cum noris* **A.** *cognoris* rell. 266 *defendendam* libri. *dicendam* Palm. *Cum in noxia hic est, ille ad defendendam causam adest* Bentl.

GE. [*aside*] Probe hórum facta inprúdens depinxít senex.

DE. Nam ni haéc ita essent, cum íllo haud stares, Phaédria.

PH. Si est, pátrue, culpam ut Ántipho in se admíserit,
ex quá re minus rei fóret aut famae témperans,
non caúsam dico quín quod meritus sít ferat.
Sed síquis forte málitia fretús sua
insídias nostrae fécit adulescéntiae
ac uícit, nostran cúlpa east an iúdicum,
qui saépe propter ínuidiam adimunt díuiti
aut própter misericórdiam addunt paúperi?

GE. [*aside*] Ni nóssem causam, créderem uera húnc loqui.

DE. An quísquam iudex ést, qui possit nóscere
tua iústa, ubi tute uérbum non respóndeas,
ita ut ílle fecit? PH. Fúnctus adulescéntulist
offícium liberális: postquam ad iúdices
uentúmst, non potuit cógitata próloqui:
ita eúm tum timidum *illíc* obstupefecít pudor.

GE. Laudo húnc: sed cesso adíre quam primúm senem?
[*Advancing*] Ere, sálue: saluom te áduenisse gaúdeo. DE. [*ironically*] Oh,
bone cústos, salue, cólumen uero fámiliae,
quoi cómmendaui fílium hinc abiéns meum.

GE. Iam dúdum te omnis nós accusare aúdio
inmérito, et me horunc ómnium inmeritíssumo:
nam quíd me in hac re fácere uoluistí tibi?
Seruom hóminem causam oráre leges nón sinunt,
neque téstimoni díctio est. DE. Mitto ómnia.

284 *ibi* [om. **A***BCEFP]DGV. *illic* Fl. Ritschl, Op. 2. 619, mentions as **A**'s reading *subito stupefecit.*

Do istúc ‘inprudens tímuit adulescéns’: sino
‘tu séruo’s’: uerum sí cognatast máxume,
non fuít necesse habére: sed id quod léx iubet,
dotém daretis; quaéreret aliúm uirum.
Qua rátione inopem pótius ducebát domum?
GE. Non rátio, uerum argéntum deerat. DE. Súmeret
alicúnde. GE. Alicunde? níl est dictu fácilius.
DE. Postrémo si nullo álio pacto, faénore.
GE. Hui, díxti pulchre: síquidem quisquam créderet te uíuo. DE. [*enraged*] Non, non síc futurumst: nón potest.
Egon íllam cum illo ut pátiar nuptam unúm diem?
Nil suáue meritumst. Hóminem commonstrárier
mi istúm uolo aut ubi hábitet demonstrárier.
GE. Nempe Phórmionem? DE. Istúm patronum múlieris.
GE. Iam fáxo hic aderit. DE. Ántipho ubi nunc ést? GE. Foris.
DE. Abi, Phaédria, eum requíre atque adduce húc. PH. Eo:
rectá uia quidem ílluc. [*Exit.*] GE. Nempe ad Pámphilam.
DE. [*to the spectators*] Ego deós penatis hínc salutatúm domum
deuórtar: inde ibo ád forum atque aliquót mihi
amícos aduocábo, ad hanc rem qui ádsient,
ut ne ínparatus sím, si ueniat Phórmio.

294 *addo* libri. *do* Fl. **301** *faen-* libri. *foen-* wrong. **302** Umpf. (conj.?) *dixisti*. **305** *meritu'st* Goveanus. *merita'st* Bentl. **312** *aliquod* **A** Umpf. and Dz. **314** *si ueniat* **A**. *cum adueniat* rell.

ACTVS III.

PHORMIO. GETA.
PARASITVS. SERVOS.

PH. Ítane patris aïs aduentum uéritum hinc abiisse? GE. Ádmodum. III 1
PH. Phánium relíctam solam? GE. Síc. PH. Et iratúm senem?
GE. Óppido. PH. [*aside till* 321]. Ad te súmma solum, Phórmio, rerúm redit:
túte hoc intristí: tibi omnest éxedendum: accíngere.
GE. Óbsecro te. PH. Sí rogabit... GE. Ín te spes est. PH. Éccere,
quíd si reddet? GE. Tu ínpulisti. PH. Síc opinor. GE. Súbueni.
PH. Cédo senem: iam instrúcta sunt mi in córde consilia ómnia.
GE. Quíd ages? PH. Quid uis, nísi uti maneat Phánium atque ex crímine hoc
Ántiphonem erípiam atque in me omnem íram deriuém senis?
GE. Ó uir fortis átque amicus. Vérum hoc saepe, Phórmio,

315 *abisse* libri. 324 *amicus* libri. *amicu's* Edd.

uéreor, ne istaec fórtitudo in néruom erumpat dénique. Ph. A,
nón itast: factúmst periclum, iám pedum uisást uia.
Quót me censes hómines iam deuérberasse usque ád necem,
[hóspites, tum cíuis? quo magis nóui, tanto saépius.]
Cédo dum, enumquam iniúriarum audísti mihi scriptám dicam?
Ge. Quí istuc? Ph. Quia non réte accipitri ténnitur neque míluo,
quí male faciunt nóbis: illis quí nil faciunt ténnitur,
quía enim in illis frúctus est, in íllis opera lúditur.
Áliis aliundést periclum, unde áliquid abradí potest:
míhi sciunt nil ésse. Dices 'dúcent damnatúm domum':
álere nolunt hóminem edacem, et sápiunt mea senténtia,
pró malficio sí benficium súmmum nolunt réddere.
Ge. Nón pote satis pro mérito ab illo tíbi referri grátia.
Ph. Ímmo enim nemo sátis pro merito grátiam regí refert.
Tén asymbolúm uenire unctum átque lautum e balíneis,

327 *quod* **A.** **328** suspected by Dz. **330, 331** *tenditur* libri. *tenn-* given by Don. **332** suspected by Wagn. For 2nd *illis* Bentl. conj. *istis.* **336** *malf- benf-* Ritschl, Tr.[2] 185, 638. **337** *potest* libri. *pote* Bentl. **339** *asymb-* libri. *asumb-* Edd. *balineis* **A*** (appy.). *balneis* vulg.

ótiosum ab ánimo, quom ille et cúra et sumptu ab- súmitur !
dúm tibi fit quod pláceat, ille ríngitur : tu rídeas,
príor bibas, priór decumbas : céna dubia adpónitur...
GE. Quíd istuc uerbi est ? PH. Ýbi tu dubites quíd sumas potíssumum.
Haéc quom rationem íneas quam sint suáuia et quam cára sint,
éa qui praebet, nón tu hunc habeas pláne praesen- tém deum ?
GE. Sénex adest : uide quíd agas : prima cóitiost acér- ruma :
si eám sustinuerís, postilla iam, út lubet, ludás licet.

DEMIPHO. HEGIO. CRATINVS. CRITO. GETA.
SENEX. ADVOCATI III. SERVOS.
PHORMIO.
PARASITVS.

DE. Enúmquam quoiquam cóntumeliósius III 2
audístis factam iniúriam quam haec ést mihi ?
Adéste quaeso. GE. Irátus est. PH. Quin tu hóc age.
Iam ego húnc agitabo. [*To Geta, but so that Dem. can overhear*] Pró deum inmortálium,
negat Phánium esse hanc síbi cognatam Démipho ?
Hanc Démipho negat ésse cognatám ? GE. Negat.

350 *age* **A***. *ages* rell.

PH. Neque eíus patrem se scíre qui fuerít? GE. Negat.
DE. Ipsum ésse opinor dé quo agebam. Séquimini.
PH. Quia egéns relictast mísera, ignoratúr parens,
neclégitur ipsa; uíde auaritia quíd facit.
GE. [*pretending anger*] Si erum ínsimulabis málitiae, male aúdies.
DE. [*aside*] O audáciam, etiam me últro accusatum áduenit.
PH. Nam iam ádulescenti níl est quod suscénseam,
si illúm minus norat: quíppe homo iam grándior,
paupér, quoi in opere uíta erat, rurí fere
se cóntinebat: íbi agrum de nostró patre
coléndum habebat: saépe interea míhi senex
narrábat se hunc neclégere cognatúm suom:
at quém uirum! quem ego uíderim in uita óptumum.
GE. Videás te atque illum, ut nárras. PH. I in malám crucem.
Nam ni íta eum existumássem, numquam tám grauis
ob hanc ínimicitias cáperem in uostram fámiliam,
quam is áspernatur núnc tam inliberáliter.
GE. Pergín ero absenti mále loqui, inpuríssume?
PH. Dignum aútem hoc illost. GE. Aín tamen, carcér? DE. Geta.
GE. Bonórum extortor, légum contortór. DE. Geta.

355 Fl. puts before 354. 356 *PH. Nec Stilponem ipsum scire qui fuerit? GE. negat.* Bentl. saw it to be sp. 360 *etiamne* Bentl. w. cod. Regius. 363 *opera* **A.** *in opere* rell. 368 *Videris nullum, ut* &c. Bentl. *Videas te aeque atque illum, ut* &c. Bruner. [*ut*] Dz. 369 *eum esse* **A.** *ita eum* BCEFP. 373 *tandem* libri. *tamen* Bentl.

PH. [*to Geta*] Respónde. GE. Quis homost? Éhem. DE. Tace. GE. Absentí tibi
te indígnas seque dígnas contumélias
numquám cessauit dícere hodie. DE. Désine.
[*To Phormio*] Aduléscens, primum abs te hóc bona ueniá peto,
si tíbi placere pótis est, mi ut respóndeas:
quem amícum tuom aïs fuísse istum, explaná mihi,
et quí cognatum mé sibi esse díceret.
PH. Proinde éxpiscare quási non nosses. DE. Nóssem? PH. Ita.
DE. Ego mé nego: tu quí aïs redige in mémoriam.
PH. Eho tú, sobrinum tuóm non noras? DE. Énicas.
Dic nómen. PH. Nomen? máxume. DE. Quid núnc taces?
PH. [*aside*] Perii hércle, nomen pérdidi. DE. Quid aïs? PH. Geta,
si méministi id quod ólim dictumst, súbice. [*Turns to De.*] Em,
non díco: quasi non nóris, temptatum áduenis.
DE. Ego aútem tempto? GE. Stílpo. PH. Atque adeo quíd mea?
Stilpóst. DE. Quem dixti? PH. Stílponem inquam nóueras.
DE. Neque égo illum noram néque mi cognatús fuit

377 *hodie* om. BCEFP. *dicere. DE. ohe desine* Fl. 378 *peto* **A**D^1G. *expeto* Bentl. w. rell. 384 *enic-* **A**$C^1D^1P^1$. *enec-* rell. 386 Text as **A**. Edd. *hem quid ais.* 388 *nosses* **A**. *noris* rell. 389 *ego* **A**. *egone, egon* rell. *Stilpo* Don. *Stilpho* libri.

quisquam ístoc nomine. PH. Ítane? non te horúm pudet?
at sí talentum rém reliquissét decem,
DE. di tíbi malfaciant. PH. Prímus esses mémoriter
progéniem uostram usque áb auo atque atauo próferens.
DE. Ita ut dícis. Ego tum quom áduenissem, quí mihi
cognáta ea esset, dícerem: itidem tú face: [*to Phormio*]
cedo qui ést cognata? GE. Eu nóster, recte: heus tú, caue.
PH. Dilúcide expedíui quibus me opórtuit
iudícibus: tum id si fálsum fuerat, fílius
quor nón refellit? DE. Fílium narrás mihi?
Quoius dé stultitia díci ut dignumst nón potest.
PH. At tú qui sapiens és magistratús adi,
iudícium de eadem caúsa iterum ut reddánt tibi:
quandóquidem solus régnas et solí licet
hic de eádem causa bís iudicium apíscier.
DE. Etsí mihi facta iniúriast, uerúm tamen
potiús quam litis sécter aut quam te aúdiam,
itidem út cognata sí sit, id quod léx iubet
dotís dare, abduce hánc, minas quinque áccipe.
PH. Hahahaé, homo suauis. DE. Quíd est? num iniquom póstulo?
An ne hóc quidem ego adipíscar, quod ius públicumst?

404 *Iudicium de eadem re iterum ut reddatur tibi* Bentl. (who suspects the vs). 406 *adipiscier* libri. *ap.* Bentl. 411 *suaui's* Dz.

PH. Itan tándem quaeso, item út meretricem ubi abúsus sis,
mercédem dare lex iúbet eï atque amíttere?
an, ut néquid turpe cíuis in se admítteret
proptér egestatem, próxumo iussást dari,
ut cum úno aetatem dégeret? quod tú uetas.
DE. Ita, próxumo quidem: át nos unde? aut quam óbrem? PH. Ohe,
'actum' áiunt 'ne agas.' DE. Nón agam? immo haud désinam,
donéc perfecero hóc. PH. Ineptis. DE. Síne modo.
PH. Postrémo tecum níl rei nobis, Démipho, est:
tuos ést damnatus gnátus, non tu: nám tua
praetérierat iam ad dúcendum aetas. DE. Ómnia haec
illúm putato, quae égo nunc dico, dícere:
aut quídem cum uxore hac ípsum prohibebó domo.
GE. [*aside*] Irátus est. PH. Tu té idem melius féceris.
DE. Itane és paratus fácere me aduorsum ómnia,
infélix? PH. [*to Geta*] Metuit híc nos, tam etsi sédulo
dissímulat. GE. [*to Ph.*] Bene habent tíbi principia. PH. [*to Dem.*] Quín quod est
ferúndum fers? tuis dígnum factis féceris,
ut amíci inter nos símus. DE. Egon tuam éxpetam
amícitiam? aut te uísum aut auditúm uelim?
PH. Si cóncordabis cum ílla, habebis quaé tuam
senectútem oblectet: réspice aetatém tuam.

426 *tu te* separauit Bothius. 430 *feras*, *feres* libri. *fers* Faern.

DE. Te obléctet: tibi habe. PH. Mínue uero iram.
DE. Hóc age.
Satis iám uerborumst: nísi tu properas múlierem
abdúcere, ego illam eíciam: dixi, Phórmio.
PH. Si tu íllam attigeris sécus quam dignumst líberam,
dicám tibi inpingam grándem: dixi, Démipho.
[*To Geta, aside*] Siquíd opus fuerit, heús, domo me.
[*Exit.*] GE. Intéllego.

DEMIPHO. GETA. HEGIO. CRATINVS. CRITO.
SENEX. SERVOS. ADVOCATI III.

III 3 DE. Quantá me cura et sóllicitudine ádficit
gnatús, qui me et se hisce ínpediuit núptiis!
neque mi ín conspectum pródit, ut saltém sciam,
quid de eá re dicat quídue sit senténtiae.
[*To Geta*] Abi, uíse redieríntne iam an non dúm
domum.
GE. Eó. DE. Videtis quo ín loco res haéc siet:
quid ágo? dic, Hegio. HE. Égo? Cratinum cénseo,
si tíbi uidetur. DE. Díc, Cratine. CRA. Méne uis?
DE. Te. CRA. Ego quae ín rem tuam sint éa uelim
faciás: mihi
sic hóc uidetur: quód te absente hic fílius
egít, restitui in íntegrum aequomst ét bonum:
et id ínpetrabis. Díxi. DE. Dic nunc, Hégio.
HE. Ego sédulo hunc dixísse credo: uérum itast,
quot hómines tot senténtiae: suos quoíque mos.
Mihi nón uidetur quód sit factum légibus

444 *ea* A. *hac* rell. 454 *quod* A.

rescíndi posse: et túrpe inceptust. De. Díc, Crito.
Cri. Ego ámplius delíberandum cénseo:
res mágnast. He. Numquid nós uis? De. Fecistís probe:
incértior sum múlto quam dudúm. Ge. Negant
redísse. De. Frater ést expectandús mihi:
is quód mihi dederit de hác re consilium, íd sequar.
Percóntatum ibo ad pórtum, quoad se récipiat.
Ge. At ego Ántiphonem quaéram, ut quae acta hic sínt sciat.
Sed eccum ípsum uideo in témpore huc se récipere.

Antipho. Geta.
Advlescens. Servos.

An. [*to himself*] Énim uero, Antiphó, multimodis cum ístoc animo es uítuperandus: III 4
ítane te hinc abísse et uitam tuám tutandam aliís dedisse!
álios tuam rem crédidisti mágis quam tete animum áduorsuros?
Nam út ut erant alia, ílli certe quaé nunc tibi domíst consuleres,
néquid propter tuám fidem decépta poteretúr mali:
quoí nunc miserae spés opesque súnt in te uno omnés sitae.

456 *inceptumst* ADG. *inceptu est* rell. 465 *multis modis* libri. *multimodis* Faernus. 467 *te*[*te*] Umpf. 469 *poteretur* A* Don. *pateretur* rell. 470 *quoi* A. *quoius* rell.

Ge. Et quídem, ere, nos iam dúdum hic te absentem íncusamus, qui ábieris.
An. Te ipsúm quaerebam. Ge. Séd ea causa nílo magis defécimus.
An. Loquere óbsecro, quo nam ín loco sunt rés et fortunaé meae:
numquíd patrí subolet? Ge. Nil etiam. An. Ecquíd spei porrost? Ge. Néscio. An. A.
Ge. Nisi Phaédria haud cessáuit pro te eníti. An. Nil fecít noui.
Ge. Tum Phórmio itidem in hác re ut aliis strénuom hominem praébuit.
An. Quid is fécit? Ge. Confutáuit uerbis ádmodum iratúm senem.
An. Eu, Phórmio. Ge. Ego quod pótui porro. An. Mí Geta, omnis uós amo.
Ge. Síc habent princípia sese ut díxi: adhuc tranquílla res est,
mánsurusque pátruom pater est, dum húc adueniat. An. Quíd eum? Ge. Vt aibat
de eíus consilio sése uelle fácere quód ad hanc rem áttinet.
An. Quántum metuist míhi, uidere huc sáluom nunc patruóm, Geta!
nam eíus per unam, ut aúdio, aut uiuam aút moriar senténtiam.
Ge. Phaédria tibi adést. An. Vbi nam? Ge. Eccum ab suá palaestra exít foras.

471 *iand-* **A**. *iam dudum* rell. 476 *aliis* **A**. *in aliis* rell. 478 *eu* **A**. *heu* C[1] G P. *eheu* B C[2] E F. 479 *dixi* **A***(?) D G*. *dico* rell. 482 *metus est* libri. *metuist* Fl. *uidere* **A**. *uenire* rell. *redire* Wagn. (as if **A**'s).

PHAEDRIA. DORIO. ANTIPHO. GETA.
ADVLESCENS. LENO. ADVLESCENS. SERVOS.

PH. Dório, III 5
audi óbsecro. DO. Non aúdio. PH. Parúmper. DO. Quin omítte me.
PH. Aúdi quod dicam. DO. Át enim taedet iam aúdire eadem míliens.
PH. Át nunc dicam quód lubenter aúdias. DO. Loquere, aúdio.
PH. Nón queo te exoráre ut maneas tríduom hoc? quo núnc abis?
DO. Mirábar si tu míhi quicquam adferrés noui. AN. [*to Geta*] Ei,
metuó lenonem nequid... GE. [*to An.*] Suo suát capiti? idem ego uéreor.
PH. Non dúm mihi credis? DO. Háriolare. PH. Sín fidem do? DO. Fábulae.
PH. Faéneratum istúc benficium púlchre tibi dicés. DO. Logi.
PH. Créde mihi, gaudébis facto: uérum hercle hoc est. DO. Sómnia.
PH. Éxperire: nón est longum. DO. Cántilenam eandém canis.

489 *non queo* A. *nequeo* rell. 491 After *nequid* Bentl. &c. begin Geta's words, reading Bentl. *suo capiti fuat*; Fl. *suo suat capiti?* Dz. *suo suat capiti.* 492 *dum* A. rell. om. 493 *faen-* libri opt. *foen-* D wrongly. *fen-* (right acc. to etym.) also has authority.

PH. Tú cognatus, tú parens, tu amícus, tu... DO. Garrí modo.
PH. Ádeon ingenio ésse duro te átque inexorábili,
út neque misericórdia neque précibus mollirí queas!
DO. Ádeon te esse incógitantem atque ínpudentem, Phaédria,
út phaleratis dúcas dictis me ét meam ductes grátiis!
AN. [*aside*] Míseritumst. PH. [*aside*] Ei, uéris uincor. GE. [*aside*] Quám uterquest similís sui.
[PH. [*aside*] Atque, Ántipho alia quom óccupatus ésset sollicitúdine,
tum hoc ésse mi obiectúm malum!] AN. [*overhearing*] Quid ístuc est autem, Phaédria?
PH. Ó fortunatíssume Antipho. AN. Égone? PH. quoi quod amás domist:
néque cum huius modi umquam úsus uenit út conflictarés malo.
AN. Míhin domist? immo, íd quod aiunt, aúribus teneó lupum.
DO. Ípsum istuc mi in hóc est. AN. [*ironically*] Heia, né parum lenó sies.
Númquid hic confécit? PH. Hicine? quód homo inhumaníssumus:
Pámphilam meam uéndidit. GE. Quid? uéndidit? AN. Ain? uéndidit?

499 *inpud-* libri. *inprud-* Bentl. **500** *duc- dict-* **A.** *dict- duc-* rell. **502, 503** suspected by Guyet. *neque* libri. *teque* F. *aeque* Palm. *atque* Wagn. **503** *est autem* ADG. *aut- est* rell. **507** *nam neque quo pacto a me amittam neque uti retineam scio* gloss on 506, condemned by Bentl.

PH. Véndidit. DO. Quam indígnum facinus, áncillam aere emptám meo!
PH. Néqueo exorare út me maneat ét cum illo ut mutét fidem
tríduom hoc, dum id quód est promissum ab amícis argentum aúfero:
sí non tum dedero, únam praeterea hóram ne oppertús sies.
DO. Óptundes? AN. Haud lóngumst id quod órat: exorét sine:
ídem hic tibi, quod bóni promeritus fúeris, conduplicáuerit.
DO. Vérba istaec sunt. AN. Pámphilamne hac úrbe priuarí sines?
túm praeterea horúnc amorem dístrahi poterín pati?
DO. Néque ego neque tu. PH. Dí tibi omnes íd quod es dignús duint.
DO. Égo te complurís aduorsum ingénium meum mensís tuli,
póllicitantem et níl ferentem, fléntem: nunc contra ómnia haec
répperi qui dét neque lacrumet: dá locum melióribus.
AN. Cérte hercle, ego si sátis commemini, tíbi quidem est olím dies,
Quam ád dares huic, praéstituta. PH. Fáctum. DO. Num ego istúd nego?

511 *meo* **AB.** *suo* rell. 515 *optundis* **A.** *optunde* BCDEFP. *obtunde* ‖ G. *obtundes* Fl. 516 *boni* **A.** *bene* rell. 519 *PH. di* **A.** *GE. dii* rell. 521 *haec:* Wagn. 524 *quam ad* libri. *quoad* Guyet. *istud* **A.** *istuc* rell.

AN. Iam éa praeteriit? DO. Nón, uerum haec eī ántecessit. AN. Nón pudet
uánitatis? DO. Mínume, dum ob rem. GE. Stérculinum. PH. Dório,
ítane tandem fácere oportet? DO. Síc sum: si placeo, útere.
AN. Síc hunc decipi! DO. Ímmo enim uero, Ántipho, hic me décipit:
nam híc me huius modi scíbat esse: ego húnc esse aliter crédidi;
íste me feféllit: ego isti nílo sum aliter ác fui.
Séd ut ut haec sunt, támen hoc faciam: crás mane argentúm mihi
míles dare se díxit: si mihi príor tu attuleris, Phaédria,
meá lege utar, út potior sit, quí prior ad dandúmst. Vale. [*Exit Do.*]

PHAEDRIA. ANTIPHO. GETA.
ADVLESCENTES. SERVOS.

III 6 PH. Quíd faciam? unde ego núnc tam subito huic árgentum inueniám miser,
quoí minus nilo est, quód, hic si pote fuísset exorárier
tríduom hoc, promíssum fuerat? AN. Ítane hunc patiemúr, Geta,

526 *stercilinium* libri plerique. Bentl. corr. w. C[1] P[1].
528 *decipis* libri. *decipi* Lachm. (Lucr. p. 116).

fíeri miserum, quí me dudum, ut díxti, adiuerit cómiter?
quín, quom opust, benfícium rursum eï éxperiemur réddere?
Ge. Scío equidem hoc esse aéquom. An. Age ergo, sólus seruare húnc potes.
Ge. Quíd faciam? An. Inueniás argentum. Ge. Cúpio: sed id unde, édoce.
An. Páter adest hic. Ge. Scío: sed quid tum? An. a, díctum sapientí sat est.
Ge. Ítane? An. Ita. Ge. Sane hércle pulchre suádes: etiam tu hínc abis?
nón triumpho, ex núptiis tuis sí nil nanciscór mali,
ni étiam nunc me huius caúsa quaerere ín malo iubeás crucem?
An. Vérum hic dicit. Ph. Quíd? ego uobis, Géta, alienus sum? Ge. Haúd puto:
séd parumne est, quod ómnibus nunc nóbis suscensét senex,
ni ínstigemus étiam, ut nullus lócus relinquatúr preci?
Ph. Álius ab oculís meis illam in ígnotum abducét locum? hem:
tum ígitur, dum licét dumque adsum, lóquimini mecum, Ántipho,
cóntemplaminí me. An. Quam obrem? aut quíd nam facturú's, cedo?
Ph. Quóquo hinc asportábitur terrárum, certumst pérsequi

538 *experiemur* A. *-iamur* rell. *-imur* Faern.

aút perire. GE. Dí bene uortant quód agas: pedetemptím tamen.
AN. Víde siquid opis pótes adferre huic. GE. 'Síquid?' quid? AN. Quaere óbsecro:
néquid plus minúsue faxit, quód nos post pigeát, Geta.
GE. Quaéro. *AN.* Saluos ést, ut opinor. GE. Vérum enim metuó malum.
AN. Nóli metuere: úna tecum bóna mala tolerábimus.
GE. Quántum opus est tibi argénti, loquere. PH. Sólae trigintá minae.
GE. Tríginta? hui, percárast, Phaedria. PH. Ístaec uero uílis est.
GE. Áge age, inuentas réddam. PH. O lepidum. GE. Aufér te hinc. PH. Iam opust. GE. Iám feres:
séd opus est mihi Phórmionem ad hánc rem adiutorém dari.
PH. Praéstost: audacíssume oneris quíd uis inpone, écferet:
sólus est homo amíco amicus. GE. Eámus ergo ad eum ócius.
AN. Númquid est quod operá mea uobis ópus sit? GE. Nil: uerum ábi domum
ét illam miseram, quam égo nunc intus scío esse exanimatám metu,
cónsolare. Céssas? AN. Nil est aéque quod faciám lubens.
PH. Quá uia istuc fácies? GE. Dicam in ítinere: hinc modo te ámove. [*Exeunt omnes.*]

552 *-temptim* so codd. exc. *pedetētī* F. 555 *AN.* inserted by Koch e coni. 559 *o lepidum* A. *caput* add rell. 561 *PH.* A. *AN.* rell. *feret* A. *et feret* rell. *ecferet* Guilelmius. 566 *itinere* libri. *itere* Bentl. q. v. and Heaut. 271.

ACTVS IV.

DEMIPHO. CHREMES.
SENES II.

DE. Quid? Quá profectus caúsa hinc es Lemnúm, Chreme, IV 1
addúxtin tecum fíliam? CH. Non. DE. quíd ita non?
CH. Postquám uidet me eius máter esse hic diútius,
simul aútem non manébat aetas uírginis
meam néclegentiam: ípsam cum omni fámilia
ad mé profectam esse aíbant. DE. Quid illic tám diu
quaeso ígitur commorábare, ubi id audíeras?
CH. Pol mé detinuit mórbus. DE. Vnde? aut quí? CH. Rogas?
Senéctus ipsast mórbus. Sed uenísse eas
saluás audiui ex naúta qui illas uéxerat.
DE. Quid gnáto optigerit me ábsente, audistí, Chreme?
CH. Quod quídem me factum cónsili incertúm facit.
Nam hanc cóndicionem síquoi tulero extrário,
quo pácto aut unde míhi sit dicundum órdinest.
Te míhi fidelem esse aéque atque egomet súm mihi
scibam: ílle si me aliénus adfiném uolet,

567 *Chreme* **A** [*Charmide* libri Trin. 617]. *-es* Edd. **573** *audieras* **A**DG. *audiu-* rell. **577** *audisti* **A**. *audistin* rell. *Chreme* **A**BCFP. **579** *condici-* **A**CDG. *condit-* BEFP.

tacébit, dum intercédet familiáritas:
sin spréuerit me, plús quam opus est scitó sciet,
uereórque ne uxor áliqua hoc resciscát mea:
quod sí fit, ut me excútiam atque egrediár domo,
id réstat: nam ego meórum solus súm meus.
DE. Scio ita ésse: et istaec míhi res sollicitúdinist:
neque ádeo defitíscam umquam experírier,
donéc tibi id quod pollícitus sum effécero.

GETA. DEMIPHO. CHREMES.
SERVOS. SENES II.

IV 2 [*To himself.*] Ego hóminem callidiórem uidi néminem
quam Phórmionem. Vénio ad hominem, ut dícerem
argéntum opus esse et íd quo pacto fíeret.
Vix dúm dimidium díxeram, intelléxerat:
gaudébat: me laudábat: quaerebát senem.
Dis grátias agébat, tempus síbi dari,
ubi Phaédriae esse osténderet niló minus
amícum sese quam Ántiphoni. Hominem ád forum
iussi ópperiri: eo me ésse adducturúm senem.
Sed eccum ípsum. Quis est ultérior? attat Phaédriae
pater uénit. Sed quid pértimui autem bélua?
an quía quos fallam pro úno duo sunt míhi dati?
commódius esse opínor duplici spe útier.
Petam hínc unde a primo ínstitui: is si dát, sat est:
si ab eó nil fiet, tum húnc adoriar hóspitem.

589 *Neque adeo defitiscar umquam experirier* **A**. Alii aliter vs. disponunt. **597, 598** *esse—sese* reversing order of codd. *sese—esse* Lachm. Lucr. p. 161. *Phaedriai—* 98 *se esse* Bentl. **604** *insti* **A** [?= institi].

ANTIPHO. GETA. CHREMES. DEMIPHO.
ADVLESCENS. SERVOS. SENES II.

AN. [*aside*] Expécto quam mox récipiat sesé Geta. **IV 3**
sed pátruom uideo cúm patre astantem. Eí mihi,
quam tímeo, aduentus húius quo inpellát patrem.
GE. Adíbo hosce: o salue, nóster Chreme. CH. Salué, Geta.
GE. Veníre saluom uólup est. CH. Credo. GE. Quid ágitur?
CH. Multa áduenienti, ut fít, noua hic complúria.
GE. Ita. De Ántiphone audístin quae facta? CH. Ómnia.
GE. Tun díxeras huic? fácinus indignúm, Chreme,
sic círcumiri! DE. Id cum hóc agebam cómmodum.
GE. Nam hercle égo quoque id quidem ágitans mecum sédulo
inuéni, opinor, rémedium huic rei. CH. Quíd, Geta?
DE. Quod rémedium? GE. Vt abii ábs te, fit forte óbuiam
mihi Phórmio. CH. Qui Phórmio? DE. Is qui istám. CH. Scio.
GE. Visúmst mi, ut eius témptarem senténtiam.
prendo hóminem solum: 'quór non' inquam 'Phórmio,
uidés, inter nos síc haec potius cúm bona
ut cómponamus grátia quam cúm mala?

609 Bentl. as text. *salue* om. libri. 610 *uolup* **A** C*. *uolupe* BDE¹. 613 *Chreme* libri. 618 *Z.* (i.e. De.) **A.** *GE.* rell. 621 *uidemus* om. *sic* Bentl.

erus líberalis ést et fugitans lítium:
nam céteri quidem hércle amici omnés modo
uno óre auctores fuére, ut praecipitem hánc daret.'
AN. [*aside*] Quid hic coéptat aut quo euádet hodie?
GE. 'An légibus
datúrum poenas díces, si illam eiécerit?
iam id éxploratumst: éia, sudabís satis,
si cum íllo inceptas hómine: ea eloquéntiast.
Verúm pono esse uíctum eum: at tandém tamen
non cápitis ei res ágitur, sed pecúniae.'
Postquam hóminem his uerbis séntio mollírier,
'Solí sumus nunc hic' ínquam: 'eho, dic quid uís dari
tibi ín manum, ut erus hís desistat lítibus,
haec hínc facessat, tú molestus né sies?'
AN. [*aside*] Satin ílli di sunt própitii? GE. 'Nam sát scio,
si tu áliquam partem aequí bonique díxeris,
ut est ílle bonus uir, tría non commutábitis
uerba hódie inter uos.' DE. Quís te istaec iussít loqui?
CH. Immó non potuit mélius perueniríer
eo quó nos uolumus. AN. [*aside*] Óccidi. DE. Perge éloqui.
GE. A prímo homo insanítbat. CH. Cedo quid póstulat?
GE. Quid? nímium quantum. CH. *Quántum?* dic. GE. Siquís daret

630 *pono* A. -*e* rell. 631 *eius* libri. *ei* Bentl. 643 *quantum licuit* A. *q. libuit* rell. *text* Palm. w. Cels. ap. Charis. p. 185.

taléntum magnum. De. Immó malum hercle: ut níl pudet!
Ge. Quod díxi adeo eï: 'quaéso, quid si fíliam
suam únicam locáret? parui ré-tulit
non súscepisse: inuéntast quae dotém petat.'
Vt ad paúca redeam ac míttam illius inéptias,
haec dénique eius fuít postrema orátio:
'ego' ínquit 'a princípio amici fíliam,
ita ut aéquom fuerat, uólui uxorem dúcere.
Nam míhi uenibat ín mentem eius incómmodum,
in séruitutem paúperem ad ditém dari.
Sed mi ópus erat, ut apérte tibi nunc fábuler,
aliquántulum quae adférret, qui dissóluerem
quae débeo: et etiám nunc, si uolt Démipho
dare quántum ab hac accípio, quae sponsást mihi,
nullám mihi malim quam ístanc uxorém dari.'
An. [*aside*] Vtrúm stultitia fácere ego hunc an málitia
dicám, scientem an ínprudentem, incértus sum.
De. Quid si ánimam debet? Ge. 'Áger oppositus pígnori
ób decem minas est' inquit. De. Age age, iam ducát: dabo.
Ge. 'Aedículae item sunt ób decem alias.' De. Oíeï, nimiúmst. Ch. Ne clama: pétito *ill*asce a mé decem.
Ge. 'Vxóri emunda ancíllulast: tum plúscula
supelléctile opus est: ópus est sumptu ad núptias:
his rébus sane póne' inquit 'decém minas.'

652 *ueniebat* libri. *incommodi* Bentl. **664** *petito hasce* libri. *repetito hasce* Fl. Dz. *petito illasce* Bentl. **667** so **A.** *his rebus inquit pone sane alias decem* Bentl. Luchs.

De. Sescéntas proinde scríbito iam míhi dicas:
nil do: ínpuratus me ílle ut etiàm inrídeat?
Ch. Quaeso, égo dabo, quiésce: tu modo fílius
fac ut íllam ducat, nós quam uolumus. An. [*aside*] Eí mihi,
Geta, óccidisti mé tuis falláciis.
Ch. Mea caúsa eïcitur: mé hoc est aequom amíttere.
Ge. 'Quantúm potest me cértiorem' inquít 'face,
si illám dant, hanc ut míttam: ne incertús siem:
nam illí mihi dotem iám constituerúnt dare.'
Ch. Iam accípiat: illis répudium renúntiet:
hanc dúcat. De. Quae quidem ílli res uortát male.
Ch. Oppórtune adeo argéntum nunc mecum áttuli,
fructúm quem Lemni uxóris reddunt praédia:
inde súmam: uxori tíbi opus esse díxero.
[*Exeunt senes.*]

IV 4 An. Geta. Ge. Hém. An. Quid egisti? Ge. Émunxi argentó senes.
An. Satin ést id? Ge. Nescio hércle, tantum iússus sum.
An. Eho, uérbero, aliud míhi respondes ác rogo?
Ge. Quid érgo narras? An. Quíd ego narrem? operá tua
ad réstim mi quidém res redit planíssume:
ut té quidem omnes di deae, superi ínferi
malís exemplis pérdant! em, siquíd uelis,
huic mándes qui te ad scópulum e tranquillo aúferat.

674 *potest* A. *potes* rell. 682 *em* Dz. 687 So Bentl. *Ut te quidem di deaeque omnes superi atque inferi* Fl. &c. *atque* om. libri. 689 *huic mandes qui te ad scopulum e tranquillo auferat* E marg. and XI. cent. hand in F marg. *huic mandes quod quidem recte curatum uelis* rell.

quid mínus utibile fuít quam hoc ulcus tángere
aut nóminare uxórem? iniectast spés patri
posse íllam extrudi. Cédo nunc porro, Phórmio
dotém si accipiet, úxor ducendást domum,
quid fíet? GE. Non enim dúcet. AN. Noui [*sarcastically*]. Céterum
quom argéntum repetent, nóstra causa scílicet
in néruom potius íbit? GE. Nil est, Ántipho,
quin mále narrando póssit deprauárier.
Tu id quód bonist excérpis, dicis quód malist.
Audí nunc contra: iám si argentum accéperit,
ducéndast uxor, út aïs: concedó tibi:
spatiúm quidem tandem ádparandi núptias,
uocándi, sacruficándi dabitur paúlulum.
Intérea amici quód polliciti súnt dabunt:
inde íste reddet. AN. Quam óbrem? aut quid dicét? GE. Rogas?
'quot rés postilla mónstra euenerúnt mihi!
intro íit in aedis áter alienús canis:
anguís *in* inpluuium décidit de tégulis:
gallína cecinit: ínterdixit háriolus:
harúspex uetuit: ánte brumam autém noui
negóti incipere * * * * *
* * * quaé causast iustíssuma.'

690 *uolnus* **A***. *ulcus* rell. Donat. in lemm. and Eugraph. **701** *-as nuptias* **A**. *-is nuptiis* rell. *-i nuptias* Umpf. Dz. **705** *quod* **A**. **707** *per inpl-* libri. *in inpl-* Guyet. **709** *harisp-* **A**. Fl. saw that between *incipere—quae* two hemistichs are wanting. *Negoti nihil incipere causa est sontica* Bentl.

Haec fíent. An. Vt modo fíant! Ge. Fient: mé uide.
Pater éxit: abi, dic ésse argentum Phaédriae.
[*Exit An.*]

Demipho. Chremes. Geta.
Senes II. Servos.

IV 5 De. Quiétus esto, inquam: égo curabo néquid uerborúm duit.
Hoc témere numquam amíttam ego a me, quín mihi testis ádhibeam:
quoi dem ét quam obrem dem, cómmemorabo. Ge. [*aside*] Vt caútus est, ubi níl opust.
Ch. Atque íta opus factost: ét matura, dúm lubido eadem haéc manet:
nam si áltera illaec mágis instabit, fórsitan nos reíciat.
Ge. [*aloud*] Rem ipsám putasti. De. Dúc me ad eum ergo. Ge. Nón moror. Ch. Vbi hoc égeris,
transíto ad uxorém meam, ut conuéniat hanc prius quam hínc abit.
Dicát eam dare nos Phórmioni núptum, ne suscénseat:
et mágis esse illum idóneum, qui ipsí sit familiárior:
nos nóstro officio nón digressos ésse: quantum is uóluerit
datum ésse dotis. [*Exit Geta.*] De. Quíd tua malum id ré fert? Ch. Magni, Démipho.

non sátis est tuom te offícium fecisse, íd si non fama ádprobat:
uolo ipsíus [quoque] haec uoluntáte fieri, né se eiectam praédicet.
DE. Idem égo istuc facere póssum. CH. Mulier múlieri magis cónuenit.
DE. Rogábo. [*Exit De.*] CH. Vbi illas núnc ego reperíre possim, cógito.

SOPHRONA. CHREMES.
NVTRIX. SENEX.

[*Both aside till* 739.]
SO. Quíd agam? quem mi amícum inueniam mísera? aut quo consília haec referam? **IV** 6
aút unde auxiliúm petam?
nám uereor, era ne ób meum suasum indígna iniuria ádficiatur:
íta patrem adulescéntis facta haec tólerare audió uiolenter.
CH. Nám quae haec anus est, éxanimata a frátre quae egressást meo?
SO. Quod ut fácerem egestas me ínpulit, quom scírem infirmas núptias
hasce ésse, ut id consúlerem, interea uíta ut in tutó foret.
CH. Cérte edepol, nisi me ánimus fallit aút parum prospíciunt oculi,

724 *facere* Bentl. *si non id* libri. *id si non* Guyet. 725 *qu- uol- h-* libri. *quoque* suspected by Fleck.

meaé nutricem gnátae uideo. So. Néque ille inuestigátur. Ch. Quid ago?

So. Qui ést eius pater. Ch. Ádeo, maneo, dum haéc quae loquitur mágis cognosco?

So. Quód si eum nunc reperíre possim, níl est quod uereár. Ch. East ipsa:

cónloquar. So. Quis hic lóquitur? Ch. Sophrona. So. Ét meum nomen nóminat?

Ch. Réspice ad me. So. Di óbsecro uos, éstne hic Stilpo? Ch. Nón. So. Negas?

Ch. Cóncede hinc a fóribus paulum istórsum sodes, Sóphrona.

Ne me ístoc posthac nómine appellássis. So. Quid? non, óbsecro, es

quem sémper te esse díctitasti? Ch. St'. So. [*glancing at Ch.'s house*] Quid has metuís foris?

Ch. Conclúsam hic habeo uxórem saeuam. Vérum istoc me nómine

eo pérperam olim díxi, ne uos fórte inprudentés foris

effúttiretis átque id porro aliqua úxor mea rescísceret.

So. Istóc pol nos te hic ínuenire míserae numquam pótuimus.

Ch. [*points to De.'s house*] Eho díc mihi, quid reí tibist cum fámilia hac unde éxis?

ubi illaé sunt? So. Miseram me. Ch. Hém, quid est? uiuóntne? So. Viuit gnáta.

737 *p. eius* BCEFP. 746 *effuttiretis* Umpf. w. A.

Matrem ípsam ex aegritúdine hac miserám mors consecútast.
Ch. Malfactum. So. Ego autem, quae éssem anus desérta egens ignóta,
ut pótui nuptum vírginem locáui huic adulescénti,
harúm qui est dominus aédium. Ch. Antiphónin? So. Em, istic ípsi.
Ch. Quid? duásne is uxorés habet? So. Au, únam ille quidem hanc sólam.
Ch. Quid illam álteram quae dícitur cognáta? So. Haec ergost. Ch. Quíd aïs?
So. Compósito factumst, quó modo hanc amáns habere pósset
sine dóte. Ch. Di uostrám fidem, quam saépe forte témere
euéniunt quae non aúdeas optáre! offendi aduéniens
quocúm uolebam et út uolebam conlocatam *gnatam:*
quod nós ambo opere máxumo dabámus operam ut fíeret,
[sine nóstra cura, máxuma sua cúra [hic] solus fécit.]
So. Nunc quíd opus facto sít uide: pater ádulescentis uénit
eumque ánimo iniquo hoc óppido ferre áiunt. Ch. Nil períclist.

750 *hac* **A.** rell. om. **753** *isti* libri. *isti inquam* Bentl. **754** *habet* om. Bentl. *opsecro* Edd. om. **759** *conl. amari* **A.** *coll. filiam* rell. *conl. gnatam* Faern. *filiam locatam* Bentl. **761** 'Hic us. a mala manu est' Bentl. *haec* libri (**A.** om.). *hic* Donat. suggests.

Sed pér deos atque hómines meam esse hanc cáue resciscat quísquam.

So. Nemo é me scibit. Ch. Séquere me: intus cétera audié*mus*. [*Exeunt.*]

765 *e* **A.** *ex* rell. *audies* libri. *audiemus* Bentl. *audietis* Weise and Kayser. *quae restant.* Fl.

ACTVS V.

DEMIPHO. GETA.
SENEX. SERVOS.

DE. Nostrápte culpa fácimus ut malís expediat ésse, V 1
dum nímium dici nós bonos studémus et benígnos.
Ita fúgias ne praetér casam, quod áiunt. Nonne id sát erat,
accípere ab illo iniúriam? etiam argéntumst ultro obiéctum,
ut sít qui uiuat, dum áliud aliquid flágiti confíciat.
GE. Planíssume. DE. Is nunc praémiumst, qui récta praua fáciunt.
GE. Veríssume. DE. Vt stultíssume quidem illí rem gesserímus.
GE. Modo ut hóc consilio póssiet discédi, ut istam dúcat.
DE. Etiámne id dubiumst? GE. Haúd scio herclé, ut homóst, an mutet ánimum.
DE. Hem, mútet autem? GE. Néscio: uerúm, si forte, díco.

766 *malis* **A** (?) CG. *malos* rell. 771 *is* Ritschl. *i* at Trin. 17. 774 *hauscio* Fl.

DE. Ita fáciam, ut frater cénsuit, ut uxórem eius huc addúcam,
cum ista út loquatur. Tú, Geta, abi prae : núntia hanc uentúram. [*Exit Dem.*]
GE. [*solus*] Argéntum inuentumst Phaédriae: de iúrgio silétur.
Prouísumst, ne in praeséntia haec hinc ábeat: quid nunc pórro?
quid fíet? in eodém luto haesitás: uorsuram sólues,
Geta: praésens quod fuerát malum in diem ábiit: plagae créscunt,
nisi próspicis. Nunc hínc domum ibo ac Phánium edocébo.
Nequíd uereatur Phórmionem aut *huí*us oratíonem. [*Pointing to Nausistrata who enters with Dem. : exit Geta.*]

DEMIPHO. NAVSISTRATA.
SENEX. MVLIER.

V 2 DE. Age dum, út soles, Nausístrata, fac illa út placetur nóbis,
ut suá uoluntate íd quod est faciúndum faciat. NA. Fáciam.
DE. Paritér nunc opera me ádiuuas, ac ré dudum opituláta es.

776 *ut*, bracketed by Wagn. 777 *prae : nu-* divided by Palm. 780 *uorsuram* libri. *-a* old conj. Guyet h. l. 783 *eius* libri. *huius* Bothe. *senis* Palm. *Ne quid uereatur Naustratam neque eius orationem* Bentl. 786 *adiuues* A. *-as* w. codd. Bentl.

NA. Factúm uolo: ac pol mínus queo uiri cúlpa, quam me dígnumst.
DE. Quid aútem? NA. Quia pol meí patris bene párta indiligénter
tutátur: nam ex is praédiis talénta argenti bína
statím capiebat: uír uiro quid praéstat! DE. Binan quaéso?
NA. Ac rébus uilióribus multó talenta bína. DE. Hui.
NA. Quid haéc uidentur? DE. Scílicet. NA. Virúm me natum uéllem:
ego osténderem, DE. Certó scio. NA. Quo pácto... DE. Parce sódes,
ut póssis cum illa, né te adulescens múlier defetíget.
NA. Faciam út iubes: sed meúm uirum abs te exíre uideo.

CHREMES. DEMIPHO. NAVSISTRATA.
SENES II. MVLIER.

CH. Ehem, Démipho, V 3
iam illí datumst argéntum? DE. Curaui ílico. CH. Nollém datum.
[*aside*] Ei, uídeo uxorem: paéne plus quam sát erat. DE. Quor nollés, Chremes?
CH. Iam récte. DE. Quid tu? ecquíd locutu's cum ístac, quam obrem hanc dúcimus?

787 *at* Dz. **790** *st. cap.* libri. *cap. sta.* Bentl. w. Non. *hem uir* libri praeter **A**. **791** *multo tamen* libri. Bentl. destroys *multo*. **792** natu **A***. **794** *defet-* libri. **798** *locutu's cum istac* Umpf. and Dz.

Ch. Transégi. De. Quid ait tándem? Ch. Abduci nón potest. De. Qui nón potest?
Ch. Quia utérque utrique est córdi. De. Quid istuc nóstra? Ch. Magni: praéterhac
cognátam comperi ésse nobis. De. Quíd? deliras. Ch. Síc erit:
non témere dico: rédii mecum in mémoriam. De. Satin sánus es?
Na. Au óbsecro, uide ne ín cognatam pécces. De. Non est. Ch. Né nega:
patris nómen aliud díctumst: hoc tu errásti. De. Non norát patrem?
Ch. Norát. De. Quor aliud díxit? Ch. Numquamne hódie concedés mihi
neque intélleges? De. Si tú nil narras? Ch. Pérdis. Na. [*to Dem.*] Miror qui hóc siet.
De. [*to Naus.*] Equidem hércle nesció. Ch. Vin scire? at íta me seruet Iúppiter,
ut própior illi, quam égo sum ac tu, homo némost. De. Di uostrám fidem:
eámus ad ipsam: una ómnis nos aut scíre aut nescire hóc uolo. Ch. A.
De. Quid ést? Ch. Itan paruam míhi fidem esse apúd te! De. Vin me crédere?
vin sátis quaesitum mi ístuc esse? age, fíat. Quid? illa fília
amíci nostri quíd futurumst? Ch. Récte. De. Hanc igitur míttimus?

800 *praeterhac* **A**G. *praeter haec* rell. 802 *redi* libri. 804 *aliut* **A**. 806 *perdis* **A**D*. *pergis* rell. *quid hoc siet, quid hoc est* libri. *quid siet* Fl.

Ch. Quid ni? De. Ílla maneat? Ch. Síc. De. Ire igitur tíbi licet, Nausístrata.
Na. Sic pól commodius ésse in omnis árbitror, quam ut coéperas,
manére hanc; nam perlíberalis uísast, quom uidí, mihi. [*Exit Na.*]
De. Quid istúc negotist? Ch. Iámne operuit óstium? De. Iam. Ch. O Iúppiter,
di nós respiciunt: gnátam inueni núptam cum tuo fílio. De. Hem,
quo pácto potuit? Ch. Nón satis tutus ést ad narrandum híc locus.
De. At tu íntro abi. Ch. Heus, ne fílii quidem hoc nóstri resciscánt uolo. [*Exeunt.*]

Antipho.
Advlescens.

Laetús sum, ut meae res sése habent, fratri óptigisse quód uolt. V 4
Quam scítumst, eius modí parare in ánimo cupiditátes, 821
quas, quóm res aduorsaé sient, pauló mederi póssis!
hic símul argentum répperit, curá sese expedíuit:
ego núllo possum rémedio me euóluere ex his túrbis,
quin, si hóc celetur, ín metu, sin pátefit, in probró sim.
Neque mé domum nunc réciperem, ni mi ésset spes osténta

818 *pacto* A. *p- id* rell. 820 *ut* A &c. later codd. *ut ut.*

Huiúsce habendae. Séd ubi nam Getam ínuenire possim ?
[ut rogem, quod tempus conueniundi patris me capere suadeat.]

PHORMIO. ANTIPHO.
PARASITVS. ADVLESCENS.

V 5 PH. [*aside*] Argéntum accepi, trádidi lenóni : abduxi múlierem,
curáui propria ut Phaédria poterétur : nam emissást manu.
Nunc úna mihi res étiam restat quae ést conficiunda, ótium
ab sénibus ad potándum ut habeam : nam áliquot hos sumám dies.
AN. Sed Phórmiost : quid aís ? PH. Quid ? AN. Quid nam núnc facturust Phaédria ?
quo pácto satietátem amoris aít se uelle absúmere ?
PH. Vicíssim partis tuás acturus ést. AN. Quas ? PH. Ut fugitét patrem.
Te suás rogauit rúrsum ut ageres, causám ut pro se díceres.
Nam pótaturus ést apud me. Ego me íre senibus Súnium
dicam ád mercatum, ancíllulam emptum dúdum quam dixít Geta :

827 *habendae* libri. *-di* Bentl. 828 *Rogem quod conueniundi patris mi tempus iubeat* Bentl. 832 *aliquod* A. 835 *suom patrem* Fl.

ne, quom híc non uideant, mé conficere crédant argentúm suom.
Sed óstium concrépuit abs te. An. Víde quis egreditúr. Ph. Getast.

Geta. Antipho. Phormio.
Servos. Advlescens. Parasitvs.

Ge. O fortuna, o fórs fortuna, quántis commoditátibus, V 6
quám subito meo ero Ántiphoni ope uóstra hunc onerastís diem!
An. [*aside*] Quíd nam hic sibi uolt? Ge. Nósque amicos eíus exonerastís metu!
séd ego nunc mihi césso, qui non úmerum hunc onero pállio
ádque hominem propero ínuenire, ut haéc quae contigerínt sciat.
An. [*to Phormio*] Núm tu intellegis, híc quid narret? Ph. Núm tu? An. Nil. Ph. Tantúndem ego.
Ge. Ád lenonem hinc íre pergam: ibi núnc sunt. An. Heus, Geta. Ge. Ém tibi.
Núm mirum aut nouómst reuocari, cúrsum quom institerís? An. Geta.
Ge. [*aside*] Pérgit hercle: [*aloud*] númquam tu odio tuó me uinces. An. Nón manes?
Ge. Vápula. An. Id quidem tíbi iam fiet, nísi resistis uérbero.

840 *qui egreditur*, *quis egrediatur* libri. *qui egrediatur* Fl. 845 *adque* libri. 848 Bothe gives *AN*. whole vs. 850 In some recent codd. and old edd. enlarged to *GE. Vapulabis*

GE. Fámiliariórem oportet ésse hunc : minitatúr malum.
Séd isne est quem quaero án non? ipsust. Cóngredere actutúm. AN. Quid est?
GE. Ó omnium, quantum ést qui uiuont, hómo hominum ornatíssume :
nám sine controuórsia ab dis sólus diligere, Ántipho.
AN. Íta uelim: sed quí istuc credam ita ésse mihi dicí uelim.
GE. Sátine est si te délibutum gaúdio reddo? AN. Énicas.
PH. Quín tu hinc pollicitátiones aúfer et quod férs cedo. GE. Oh,
tú quoque aderas, Phórmio? PH. Aderam : séd tu cessas? GE. Áccipe, em :
[*to Ph.*] Út modo argentúm tibi dedimus ápud forum, rectá domum
súmus profecti : [*to An.*] intérea mittit érus me ad uxorém tuam.
AN. Quam ób rem? GE. Omitto próloqui: nam níl ad hanc rem est, Ántipho:
úbi in gynaeceum íre occipio, púer ad me adcurrít Mida,
póne adprendit pállio, resupínat: respició, rogo
quam ób rem retineát me: ait esse vétitum intro ad eram accédere.

curialis uernula est qui me uocat. AN. Id tibi quidem iam fies, nisi resistis uerbero. 853 *homo hom-* **A.** *hominum h-* rell. 858 *em* **A** &c. *en* Fl.

'Sóphrona modo frátrem huc' inquit 'sénis introduxít Chremem'
eúmque nunc esse íntus cum illis: hóc ubi ego audivi, ád foris
súspenso gradú placide ire pérrexi, accessi, ástiti,
ánimam compressi, aúrem admovi: ita ánimum coepi atténdere,
hóc modo [*with a gesture*] sermónem captans. AN. Eú, Geta. GE. Hic pulchérrumum
fácinus audiui: ítaque paene hercle éxclamaui gaúdio.
AN. Quód? GE. Quod nam arbitráre? AN. Nescio. GE. Átqui mirificíssumum:
pátruos tuos est páter inuentus Phánio uxorí tuae.
AN. Quíd aïs? GE. Cum eius consuéuit olim mátre in Lemno clánculum.
PH. Sómnium: utin haec ígnoraret suóm patrem? GE. Aliquid crédito,
Phórmio, esse caúsae: sed me cénsen potuisse ómnia
íntellegere extra óstium, intus quae ínter sese ipsi égerint?
AN. Átque ego quoque inaúdiui illam fábulam. GE. Immo etiám dabo
quó magis credas: pátruos interea índe huc egreditúr foras:
haúd multo post cúm patre idem récipit se intro dénuo:
áït uterque tíbi potestatem éius adhibendaé dari:

873 *AN. hem, q- a-* BCDEP. 877 *AN.* **A.** *PH.* CDP [v. Bentl. ad h. l.] *atque ego quoque inaudiui* **A***. *Atque hercle ego quoque ill- audiui* Fl. w. late codd. 880 *eius adhibendae dari* **A.** *eius habendi se dare* Bentl.

dénique ego missús sum, te ut requírerem atque addúcerem.
AN. Quín ergo rape mé: quid cessas? GE. Fécero. AN. O mi Phórmio,
uále. PH. Vale, Antiphó. Bene, ita me dí ament, factum. Gaúdeo. [*Exeunt Ge. et An.*]

PHORMIO.
PARASITVS.

V 7 Tantám fortunam de ínprouiso esse hís datam!
Summa éludendi occásiost mihi núnc senes
et Phaédriae curam ádimere argentáriam,
ne quoíquam suorum aequálium suppléx siet.
Nam idem hóc argentum, ita út datumst, ingrátiis
ei dátum erit: hoc qui cógam, re ipsa répperi.
Nunc géstus mihi uoltúsque est capiundús nouos.
Sed hínc concedam in ángiportum hoc próxumum,
inde hísce ostendam me, úbi erunt egressí foras.
Quo me ádsimularam ire ád mercatum, nón eo.

DEMIPHO. CHREMES. PHORMIO.
SENES II. PARASITVS.

V 8 DE. Dis mágnas merito grátias habeo átque ago,
quando éuenere haec nóbis, frater, próspere.

881 *missús sum* ABCEP Wagn. (in comment.). *sum míssus* D and Edd. 882 (at end) *em* late codd. 883 *gaudeo. gaudeo* Bentl. &c. *plaudite* Guyet, here ending the play.

CH. Estne íta uti dixi líberalis? DE. Óppido.
Quantúm potest, nunc cónueniundust Phórmio,
prius quám dilapidat nóstras trigintá minas
ut aúferamus. PH. Démiphonem sí domist
uisam, út quod... DE. Ad nos ád te ibamus, Phórmio.
PH. De eadem hác fortasse caúsa? DE. Ita hercle. PH. Crédidi:
quid ád me ibatis? rídiculum: uerebámini
ne nón id facerem quód recepissém semel?
heus, quánta quanta haec méa paupertas ést, tamen
adhúc curaui unum hóc quidem, ut mi essét fides.
Idque ádeo uenio núntiatum, Démipho,
parátum me esse: ubi uóltis, uxorém date.
Nam omnís posthabui míhi res, ita uti pár fuit,
postquám id tanto opere uós uelle animum aduórteram.
DE. At híc dehortatus ést me, ne illam tíbi darem:
'nam quí erit rumor pópuli' inquit, 'si id féceris?
olím quom honeste pótuit, tum non ést data:
nunc eam extrudi túrpest': ferme eadem ómnia
quae túte dudum córam me incusáueras.
PH. Satís superbe inlúditis me. DE. Quí? PH. Rogas?
quia ne álteram quidem íllam potero dúcere:
nam quó redibo ore ád eam quam contémpserim?

896 *ut* libri. *uti* Bentl. [This vs., in codd. 906, placed here by Fl. Umpf., retains old order.] **898** *dilapidat* **A** C* F. *-et* rell. **900** *ad* libri. **906** *adeo* **A.** *ad uos* rell. **911** *r- populi in- s- i- f-* libri. *rumor, inquit, id si* Fl. **913** *eam nunc* **A.** *nunc uiduam* rell.

CH. [*prompting Dem.*] 'Tum autem Ántiphonem uídeo ab sese amíttere
inuítum eam' inque. DE. Tum aútem uideo fílium
inuítum sane múlierem ab se amíttere.
Sed tránsi sodes ád forum atque illúd mihi
argéntum rursum iúbe rescribi, Phórmio.
PH. Quodne égo discripsi pórro illis quibus débui?
DE. Quid ígitur fiet? PH. Sí uis mi uxorém dare,
quam déspondisti, dúcam: sin est út uelis
manére illam apud te, dós hic maneat, Démipho.
Nam nón est aequom mé propter uos décipi,
quom ego uóstri honoris caúsa repudium álterae
remíserim, quae dótis tantundém dabat.
DE. In ín malam rem hinc cum ístac magnificéntia,
fugitíue? etiam nunc crédis te ignorárier
aut túa facta adeo? PH. Inrítor. DE. Tune hanc dúceres,
si tíbi daretur? PH. Fác periclum. DE. Ut fílius
cum illa hábitet apud te, hoc uóstrum consiliúm fuit.
PH. Quaesó quid narras? DE. Quín tu mi argentúm cedo.
PH. Immo uéro uxorem tú cedo. DE. In ius ámbula.
PH. Enim uéro si porro ésse odiosi pérgitis...
DE. Quid fácies? PH. Egone? Vós me indotatís modo
patrócinari fórtasse arbitrámini:
etiám dotatis sóleo. CH. Quid id nostrá? PH. Nihil.
Hic quándam noram, quoíus uir uxorem....CH. Hém. DE. Quid est?

930 *i* A &c. *in* CP. 932 *facta. PH. adeo inritor* Dz.
936 *in ius? en- v-* libri. Bentl. corr.

Ph. Lemni hábuit aliam: Ch. Núllus sum. Ph. Ex qua fíliam
suscépit: et eam clam éducat. Ch. Sepúltus sum.
Ph. Haec ádeo ego illi iám denarrabo. Ch. Óbsecro,
ne fácias. Ph. Oh, tune ís eras? De. Ut ludós facit.
Ch. Missúm te facimus. Ph. Fábulae. Ch. Quid uís tibi?
argéntum quod habes cóndonamus te. Ph. Aúdio.
Quid uós malum ergo mé sic ludificámini
inépti uostra púerili *inconstántia*?
noló uolo: uolo nólo rursum: cápe cedo:
quod díctum, indictumst: quód modo erat ratum, ínritumst.
Ch. Quo pácto aut unde haec híc resciuit? De. Néscio,
nisi mé dixisse némini certó scio.
Ch. Monstri, íta me di ament, símile. Ph. [*aside*] Inieci scrúpulum. De. [*to Chrem.*] Hem,
hicíne ut a nobis hóc tantum argenti aúferat
tam apérte inridens? émori hercle sátius est.
animó uirili praésentique ut sís para.
Vidés tuom peccátum esse elatúm foras
neque iam íd celare pósse te uxorém tuam:
nunc quód ipsa ex aliis aúditura sít, Chreme,
id nósmet indicáre placabílius est.
Tum hunc ínpuratum póterimus nostró modo
ulcísci. Ph. [*aside*] Attat, nísi mi prospicio, haéreo.
Hi gládiatorio ánimo ad me adfectánt uiam.
Ch. At uéreor ut placári possit. De. Bóno animo es:

949 *sententia* libri. *inconst-* Fl. **960** *Chreme* libri.

ego rédigam uos in grátiam, hoc fretús, Chreme,
quom e médio excessit únde haec susceptást tibi.
PH. Itane ágitis mecum? sátis astute adgrédimini.
Non hércle ex re istius me ínstigasti, Démipho.
Ain tu? úbi quae lubitum fúerit peregre féceris
neque huíus sis ueritus féminae primáriae,
quin nóuo modo eï fáceres contuméliam,
ueniás nunc precibus laútum peccatúm tuom?
hisce égo illam dictis íta tibi incensám dabo,
ut né restinguas, lácrumis si extilláueris.
DE. Tantán adfectum quémquam esse hominem audácia!
non hóc publicitus scélus hinc asportárier
in sólas terras! CH. Ín id redactus súm loci,
ut quíd agam cum illo nésciam prorsum. DE. Égo scio:
in iús eamus. PH. [*pointing to Ch.'s house*] Ín ius? huc, siquíd lubet.
CH. Adséquere, retine, dúm ego huc seruos éuoco.
DE. [*trying to seize Ph.*] Enim néqueo solus: ádcurre. PH. Una iniúriast
tecúm. DE. Lege agito ergo. PH. Álterast tecúm, Chreme.
DE Rape húnc. PH. Sic agitis? énim uero uocést opus:
Nausístrata, exi. CH. Os ópprime. DE. Inpurúm uide
quantúm ualet. PH. Nausístrata, inquam. CH. Nón taces?

976 *malum quod isti di deaeque omnes duint* =Mostell. 655.
982 *DE.*, 983 *CH.* BCDP.

Ph. Taceám? De. Nisi sequitur, púgnos in uentrem íngere.
Ph. Vel óculum exculpe: est úbi uos ulciscár probe.

Navsistrata. Chremes. Demipho. Phormio.
Mvlier. Senes II. Parasitvs.

Na. Qui nóminat me? Ch. Hem. Na. Quíd istuc turbaest, óbsecro, V 9
mi uír? Ph. Ehem, quid nunc óbstipuisti? Na. [*to Chr.*] Quís hic homost?
non míhi respondes? Ph. Hícine ut tibi respóndeat,
qui hercle úbi sit nescit? Ch. Cáue isti quicquam créd*u*as.
Ph. Abi, tánge: si non tótus friget, me énica.
Ch. Nil ést. Na. Quid ergo? quíd istic narrat? Ph. Iám scies:
auscúlta. Ch. Pergin crédere? Na. Quid ego óbsecro
huic crédam, qui nil díxit? Ph. Delirát miser
timóre. Na. Non pol témerest, quod tu tám times.
Ch. Egon tímeo? Ph. Recte sáne: quando níl times,
et hoc níl est quod ego díco, tu narrá. De. Scelus,
tibi nárret? Ph. Ohe tu, fáctumst abs te sédulo
pro frátre. Na. Mi uir, nón mihi dices? Ch. Át... Na. Quid 'at'?
Ch. Non ópus est dicto. Ph. Tíbi quidem: at scito huíc opust.

989 *exculpe* A. *exclude* BCDP. *exlide* Fl. *probe* AEFG. *locus* BCDP. 993 *credas* libri. *creduas* Faern.

In Lémno DE. Hem, quid aïs? CH. Nón taces? PH. Clam te CH. Eí mihi.
PH. Uxórem duxit. NA. Mí homo, di meliús duint.
PH. Sic fáctumst. NA. Perii mísera. PH. Et inde fíliam
suscépit iam unam, dúm tu dormis. CH. Quíd agimus?
NA. Pro di ínmortales, fácinus miserandum ét malum.
PH. Hoc áctumst. NA. An quicquam hódiest factum indígnius?
qui mi, úbi ad uxores uéntumst, tum fiúnt senes.
Démipho, te appéllo; nam cum hoc ípso distaedét loqui:
haécine erant itiónes crebrae et mánsiones diútinae
Lémni? haecine erat éa quae nostros mínuit fructus uílitas?
DE. Égo, Nausistrata, ésse in hac re cúlpam meritum nón nego:
séd ea quin sit ígnoscenda. PH. [*aside*] Vérba fiunt mórtuo.
DE. Nám neque neclegéntia tua néque odio id fecít tuo.
Vínolentus fére abhinc annos quíndecim muliérculam
Eám compressit, únde haec natast: néque postilla umquam áttigit.
Éa mortem obiit, é medio abiit: quí fuit in re hac scrúpulus.
quam ób rem te oro, ut ália facta túa sunt, aequo animo hóc feras.

1004 *DE. hem—CH. non t.* BCDP. **1009** *CE. hoc—PH. an*—**1010** *senes* BCDP. **1014** *meritum* **A***. *-am* CDP.

NA. Quíd ego aequo animo? cúpio misera in hác re iam defúngier.
Séd qui id sperem? aetáte porro mínus peccaturúm putem?
iám tum erat senéx, senectus sí uerecundós facit.
Án mea forma atque aétas nunc magis éxpetendast, Démipho?
quíd mi hic adfers, quam ób rem expectem aut spérem porro nón fore?
PH. Éxequias Chreméti quibus est cómmodum ire, em témpus est.
Síc dabo: age nunc, Phórmionem quí uolet lacéssito:
fáxo tali eúm mactatum atque híc est infortúnio.
Rédeat sane in grátiam: iam súpplici satis ést mihi.
Hábet haec eï quód, dum uiuat, úsque ad aurem oggánniat.
NA. Át meo merito crédo: quid ego núnc commemorem, Démipho,
síngulatim, quális ego in hunc fúerim? DE. Noui aeque ómnia
técum. NA. Merito hoc meó uidetur fáctum? DE. Minume géntium:
uérum iam quando áccusando fíeri infectum nón potest,
ígnosce: orat cónfitetur púrgat: quid uis ámplius?
PH. [*aside*] Énim uero prius quam haéc dat ueniam, míhi prospiciam et Phaédriae.

1022 *sed quid, sed qui* libri. After 1028 Dz. thinks a vs. has fallen out. 1029 *iam* om. **A**. *gr. iam: s.* many edd. 1032 *singul-* **A**EFG. *singill-* BCDP. 1034 *quando iam* BCDP.

[*aloud*] heús Nausistratá, prius quam huic respóndes temere, audí. Na. Quid est?
Ph. Égo minas trigínta ab illoc pér fallaciam ábstuli:
eás dedi tuo gnáto: is pro sua amíca leroní dedit.
Ch. Hém, quid aïs? Na. Adeón indignum hoc tíbi uidetur, fílius
hómo adulescens sí habet unam amícam, tu uxorés duas?
níl pudere? quo óre illum obiurgábis? respondé mihi.
De. Fáciet ut uolés. Na. Immo ut meam iám scias senténtiam, a bit of my mind
néque ego ignosco néque promitto quícquam neque respóndeo
príus quam gnatum uídero: eius iudício permitto ómnia:
quód is iubebit fáciam. Ph. Mulier sápiens es, Nausístrata.
Na. [*to Ch.*] Sátin tibist? Ch. *Mihin?* ímmo uero púlchre discedo ét probe
ét praeter spem. Na. Tú *tibi* nomen dice quid sit. Ph. Phórmio:
uóstrae familiae hércle amicus ét tuo summus Phaédriae.
Na. Phórmio, at ego ecástor posthac tíbi quod potero et quaé uoles

1039 *illoc* **A**EFG. *illo* BCDP. *tr- per f- ab illoc abst-* libri. **1047** 'Phormioni h. u. Demiphonem, sequenti Chremetem substituit Bentl.' Umpf. h. l. *mihin?* Krauss. coni. Quaest. Ter. crit. 32. **1048** *tu tuom nomen dic quid est* **A**. *tibi* Bentl. *tu tuom dic nomen quod sit* Fl. *dice* Dz. *tu tibi nomen dic quid est* Umpf.

fáciamque et dicám. PH. Benigne dícis. NA. Pol meritúmst tuom.
PH. Vín primum hodie fácere quod ego gaúdeam, Nausistrata,
ét quod tuo uiro óculi doleant? NA. Cúpio. PH. Me ad cenám uoca.
NA. Pól uero uoco. DE. Eámus intro hinc. CH. Fíat: sed ubist Phaédria
iúdex noster? PH. Iam híc faxo aderit. CANTOR. Vós ualete et plaúdite.

LIST OF METRES.

1—152 iambici senarii
153, 154 trochaici octonarii
155 trochaicus septenarius
156, 157 trochaici octonarii
158, 159 trochaici septenarii
160—162 iambici octonarii
163 iambicus quaternarius
164—176 iambici octonarii
177, 178 iambici septenarii
179 trochaicus octonarius
180 trochaicus septenarius
181, 182, 184 iambici octonarii
183 iambicus quaternarius
185, 186 trochaici septenarii
187, 188 trochaici octonarii
189, 190 trochaici septenarii
191, iambicus quaternarius
192, 193 iambici octonarii
194 trochaicus octonarius
195 trochaicus binarius
196—215 trochaici septenarii
216—230 iambici senarii
231, 232 trochaici septenarii
233—251 iambici octonarii
252, 253 trochaici septenarii
254—314 iambici senarii
315—347 trochaici septenarii

348—464 iambici senarii
465—468 trochaici octonarii
469, 470 trochaici septenarii
471—478 iambici octonarii
479, 480 trochaici octonarii
481—484 trochaici septenarii
485 trochaicus binarius
486 iambicus octonarius
487—489 trochaici septenarii
490 iambicus senarius
491 iambicus septenarius
492 iambicus octonarius
493—501 trochaici septenarii
502, 503 iambici octonarii
504—566 trochaici septenarii
567—712 iambici senarii
713—727 iambici octonarii
728, 730, 731 trochaici octonarii
729 trochaicus dimeter catalecticus
732 trochaicus septenarius
733, 734 iambici octonarii
735—738 trochaici octonarii
739—741 trochaici septenarii
742—747 iambici octonarii
748—794 iambici septenarii
795—819 iambici octonarii
820—827 iambici septenarii
828 hic versus plane est dubius
829—840 iambici octonarii
841—883 trochaici septenarii
884—1010 iambici senarii
1011—1055 trochaici septenarii

NOTES.

DIDASCALIA. **διδασκαλίαι.** Short notices concerning the bringing out of the plays, resting mostly on the authority of M. Terentius Varro and other grammarians. Here **A** reads INCIPIT TERENTI PHORMIO ACTA LUDIS MEGALENSIB. Q CASPIONE GN. SERVILIO COS GRAECA APOLLODORU EPIDICAZOMENOS FACTAST IIII.

acta ludis. 'Acted at the Roman games when L. Postumius Albinus and L. Cornelius Merula were Curule Aediles. Acted by L. Ambivius Turpio. Flaccus the slave of Claudius composed the music for unequal pipes. The whole from the Greek 'Epidicazomenos' of Apollodorus. It was composed fourth in order in the consulship of C. Fannius and M. Valerius'.

ludis Romanis (called also *Magni*) celebrated in the circus (hence *circenses*), chiefly consisting of gladiator and other shows; held in September, cf. Liv. XLV. 1, *A. D. X Kal. Oct. ludorum Romanorum secundo die.*

Aedilibus Cur. These magistrates were entrusted with management of public games and theatrical representations; probably having like our Lord Chamberlain the authority to reject any play which they thought unfit for public performance. The decision of such a point they would relegate to some competent critic. Hence when Terence offered his Andria to them they referred him to Caecilius. Suetonius' Life of Terence, § 2.

L. Ambiuius Turpio, a very popular actor. He it was, if we may trust Terence's compliment, who helped on the success of Caecilius; and to him as an ambassador Terence entrusted the 2nd prologue when the Hecyra had been hustled off (Hecyra, 2nd prol. q.v.); cf. Cic. Cato Maior § 14 *Ut Turpione Ambiuio magis delectatur qui in prima cauea spectat delectatur tamen etiam qui in ultima, &c.*

egit L. Ambiuius Turpio. The old reading was '*egere L. Ambiuius Turpio L. Atilius Praen.*' But L. Atilius belongs to a later representation, perhaps one of B.C. 141. He comes into the *didascaliae* of Andr. Eun. Heaut. (not cod. A) Ad.

Claudi, sc. *seruus.* Slaves were often very accomplished, the Roman citizen disdaining all singing, dancing, &c., as inconsistent with his typical virtue *grauitas.* This is especially shown by the *ius uirgarum in histriones* which empowered the Praetor to scourge actors. Cicero (p. Arch § 10) contrasts Archias with the '*scaenicis artificibus.*' Livy (7. 2) implies that these *histriones* were not citizens, could not serve as legionaries, and became *infames*, nominally at least, until quite late times. The sole exception to the rule is in the case of Atellane fables. '*Eo institutum manet ut actores Atellanarum nec tribu moueantur et stipendia tanquam expertes artis ludicrea faciant.*'

tibis inparibus. We may conceive roughly the appearance of the *tibicen* by picturing a man with two stunted clarionets in his mouth. If both were *dextrae* or both *sinistrae* they were called *tibiae pares.* The *dextra* had a shrill treble, the *sinistra* a deep bass tone; these tones indicating the change in the character of the drama. The comedy *tibis imparibus* would imply a change from *stataria* to *motoria*, 'from grave to gay, from lively to severe', and this corresponds with the alternations in the Phormio. Don. states the exact opposite with regard to *dextrae* and *sinistrae*, but the '*tibis duabus dextris*' in the Didascalia of Eunuchus, the merriest of the plays of Terence, seems conclusive against him. Cf. Hdt. 1. 17 *αὐλοὶ ἀνδρήϊοι καὶ γυναικήϊοι.*

Graeca. I.e. the play is a *comoedia palliata.*

Apollodoru. *'Απολλοδώρου.* Apollodorus, a writer of new comedy, coming from Carystus in Euboea. Terence is said to have borrowed the Hecyra also from him.

Epidicazomenos, the title of A's play rather than *-mene* *ἐπιδικαζόμενος* (middle) = 'a man who claims the marriage of a ward', i.e. Phormio. *'Επιδικαζομένη* (? *ἐπιδικασθεῖσα*) wd. = a girl so claimed, viz. Phanium. Don. (ad prol. 25) 'Hic manifeste errat Ter. Nam haec fabula quam transtulit Epidicazomene dicta est a puella de qua iudicium est; cum sit alia Epidicazomenos eiusdem Apollodori'. But it is not safe to say w. Bentl. 'Nec falli hic potuit D., siue alius unde habuit'.

factast IIII, i.e. 4th in order. A alone regularly inserts notices of the order, which is probably trustworthy, see Teuffel's History of Roman Lit. § 98. 5. The Hecyra is marked

6th, this referring to a second representation. The Eunuchus, written before, was acted after Heaut. and in same year as Phormio.—Madame Dacier interprets, as though it were *quartum* or *quarto=Elle fut representée quatre fois.* **factast.** *Facere, agere, dare, edere* are all used but in different senses to express the bringing out of a play. Becker de Rom. *censura scaenica.*

cos or **coss** the recognized abbreviation for *consules, consulibus.* For the loss of the *n* see infr. 89 *tonstrina* w. note.

1. Prologue. Terence's prologues bear some resemblance to the *παράβασις* of old Attic comedy; the poet speaking (by means of the *actor*, the *dux gregis*) in his own name and in self-defence. They contain some valuable canons of criticism and are entirely unlike those of Plautus.

poeta uetus, i. e. *Luscius Lanuuinus* (or *Lauinius*, see Dziatzko, Anhang here) referred to in all comedies except Hecyra, who fearing that Terence would eclipse him tried (1) to dissuade Terence from play-writing: then this failing (2) to frighten him from it by abusing his performances. See Introd.

2. **studio**='profession', of a *littérateur.* Cf. Heaut. 23 *studium musicum.*

transdere after weakened into *tradere;* so *tralatus=translatus;* cf. note on infr. 89 *tonstrina.*

4. **fabulas** by Greek construction drawn into relative clause. Cf. Madvig Greek Syntax § 101 a, b. Public School Latin Grammar § 114, p. 368. Munro on Lucr. 1. 15. Eun. 653, *Eunuchum quem dedisti nobis quas turbas dedit.*

antehac. Early edd. *ante.* Bentl. *ante hic*, else the subj. of *fecit* is the old poet. *Hic* often used by Ter. of himself, e.g. Heaut. 19, 23; Ad. 10, 28; Phorm. 20.

5. Lanuvinus found fault with Terence's style for the very points in which it excels. He knew not that *uersibus exponi tragicis res comica non uolt.* (Hor. A. P. 89). Cf. Hamlet 2. 2. 460 'I remember one said there were no sallets in the lines to make the matter savoury, nor no matter in the phrase that might indict the author of affectation'.

oratio—scriptura. Eugraphius, 'soliditatem in uerbis nullam, nullam in rebus'. This is wrong. Is it that *oratio* refers rather to the speeches assigned to each character (*oratio* being opposed to *sermo* as a set harangue to an ordinary speech) and hence comes to mean 'character-drawing'; while *scriptura*=style? Cicero de Or. 1. 150 uses both words together *Nam si subitam et fortuitam orationem commentatio facile*

uincit: hanc ipsa profecto assidua ac diligens scriptura superabit. See Shuckburgh on Heaut. 46 *in hac est pura oratio.* Don. distinguishes *oratio, in sententiis; stilus in uerbis; argzumentum in rebus.* Tr. with Colman 'The characters are low and mean the style.'

6. **adulescentulum.** On the *u* with which the word should be spelt, see Ritschl Proleg. ad Trin. p. xcv.

As to the allusion we know nothing. Terence's literary taste disdained any approach to burlesque. Perhaps some such stripling as the Menaechmus of Plautus (as Wagner suggests) is intended.

7. **sectari.** Frequentative verbs are especially frequent in the comic poets: sometimes stronger than the primary verb, sometimes not. Cf. e.g. infr. 99.

9. **intellego,** not *intelligo.* Ritschl Prol. ad Trin. p. xcvii. So *Neglegere, aequeparare* are the right forms. See Munro on Lucr. 2. 951, 1025; 3. 239—where he adds *peremo, interemo, accēdit, recĕpit.* See the note on Andr. 15 in Cambridge ed. of 1701.

9. **quom stetīt olim.** Bentl. (reading *olim cum stetit noua*) held that *-it* cannot be lengthened except it be contracted. But *profuit* Hec. 463 [where Bentl. *profuit immo uero obfuit*]. Cf. Lachm. (pp. 75 sq.), and Munro on Lucr. 2. 27 *fulgēt auro;* 5. 1049 *scirēt animo,* both which Lachm. disallows. Nettleship exhaustively treats the matter in an Excursus on the lengthening of final syllables, Conington's Vergil, vol. 3. It would seem that originally the quantity of *-it* final was common. Peile, p. 325.

Stare used of a play having a long run—as in Hor. Ep. 2 1. 176 *cadat an recto stet fabula talo.*

11. **laedo,** esp. used of malicious libels, e.g. '*Quom saepe laederentur dabunt malum Metelli*'. Afran. fr. 374 *laedo interdum contumelīis.*

[The old edd. inserted between vv. 11 and 12 a line **et magis placerent quas fecisset fabulas** which, out of place here, evidently comes from Andr. 3. Being om. by best codd. it was condemned by Faern. (Florence 1565).]

14. **posset,** so Bentl. [? with E. see Umpf. ad h. l.] for the reading of the codd. **potuisset**; *prologus* in Latin always lengthening its first syllable, though connected with Greek *πρόλογος.* So *prōpino* (*προπίνω*) in Martial; *prōpola* (*προπώλης*) in Lucilius; cf. *prŏpello* Lucr. 4. 195; *Prŏserpina.*

15. Guyet suspected this vs. and Ihne, Ritschl, &c., condemn it. But its worthlessness does not seem clear. Ritschl's objection that the poet could not be said *dicere prologum* is hardly convincing. The vs. however may be a gloss brought into the text from the margin. As to apparent tautology Ter. is somewhat given to pleonasm: see infr. vv. 80 *nil quicquam*, 108, 471, 648, 649, 733, 734; Hec. 10 *nemo illorum quisquam.*

16. **is sibi.** 'Let him have this for answer; that all who meddle with literature have an open prize to contend for'. The excuse for the attacks on a rival being that success in comedy means a livelihood, failure starvation.

17. **ars musica** corresponds to the wide *μουσική* of the Greeks, which is the intellectual side of education, the physical being *γυμναστική*, Heaut. 23 *studium musicum*=literary profession, Hec. 15, 38.

In all these cases the word=literature, of which the drama was at Rome a prominent representative.

18. **reicere.** Cf. Verg. Ecl. 3. 96 with Con.'s note. The Latins said *reicio* or *reiecio*, not *reiicio*, disliking the coming together of the *ii.*

19. Cf. the verse quoted from Menander's Ὀλυνθία. *ὡς οὐχ ὑπάρχων ἀλλὰ τιμωρούμενος.* Eun. 6 *Responsum non dictum esse quia laesit prior.*

20. **audisset bene.** So *ἀκούειν εὖ, κλύειν εὖ* are frequently used, especially in Greek tragedy: see reff. in Liddell and Scott, s.v. Milton has imitated the construction in the Areopagitica.

21. For similar omission of the copula *esse* [see however critical note], cf. infr. 316, 349, 467, 725, 777, 787, 792, 1033. Dz.

rel-latum, i.e. entered to his account, a metaphor from commercial transactions. Cic. Phil. 2. 5. 12 *rempublicam referret acceptam;* ib. 22; ad Att. 1. 14. 3 [assimilated from *red-latum.* Donat. h. l. Verg. Aen. 1. 30 *relliquias Danaum.* So *red-eo, red-duco* (infr. 86 and Munro on Lucr. 1. 228; 2. 1001. Lachmann's commentary on Lucr. 5. 614, p. 303); *red-do, rec-cidere.* The prefix though it usually appears as *re-* was originally *red.*]

22, 23. **iam—non facit.** This, the old reading, gives a satisfactory sense. 'As Lanuvinus will not put an end to the quarrel *I* will.' The emphatic *mihi* and transitional force of *nunc* (v. 24, cf. Lucr. 1. 110 *et saep.*), passing to a main point from a secondary one, favour this. We need not take Don.'s

explanation ἀπὸ τῆς ἐπιεικείας τοῦ λέγοντος, nor understand 'patientia paene Christiana' which displeased Bentley. Rather 'tired of him I get to my real point'. Bentl.'s *tum—fecerit* which rewrites the passage is too violent, but makes good sense. 'Then will I make an end of speaking concerning him, when he shall, &c.' Most modern texts read a query with Stallbaum, 'Shall I be the first to make peace?'

quom concessive and adversative (as Dziatzko says) in Plautus are construed with the Indicative, in Terence with Ind. and Conjunctive. Cf. Eun. 243 *nil quom est*. Ad. 166 *indignis quom sim acceptus modis*.

24. **nouam.** Note that this word can be applied to the play though but an adaptation: it could be applied even to the Hecyra on its third representation [Hec. prol. 5 *Nunc haec plane est pro noua*]. A good example of the use of the word *nouus* as opposed to *recens* is given in these places, and also infr. 245 *Ne quid horum umquam accidat animo nouom*. [A curious illustration of the question occurs in the action for dramatic libel brought by Mr Reece against the *Theatre* newspaper, reported in the papers of February 21, 1879. Mr Tom Taylor said, 'There was nothing wrong in calling an adaptation new. There was a recognised distinction—between new—and new and original. He had written about ten adaptations, and no doubt some of these had been described as new'.]

25. **Epidicazomenos.** See note on Didascalia.

26. **Graeci, Latini nominant.** Bentl. *Id uero miraculi instar est, si iam Latini nominant Phormionem, priusquam acta fuerit, priusquam eam cognouerint'*. So he reads *Graece—Latine hic* (4 n.) *Phormionem nominat*. This is perhaps better Latin, but not what Ter. wrote. He quotes several passages to show (1) that *Graece Latine* is better than *Graeci*, &c.; (2) that poets named their own plays, e.g. Plaut. As. 12 *Huic nomen Graece Onago est fabulae. Demophilus scripsit Maccius uortit Barbare; Asinariam uolt esse si per uos licet*. Cas. 31; Merc. 10; Poen. 53; Trin. 18—21 [which however is perhaps not genuine, Liebig de proll. Ter. et Plaut. p. 39].

27. **primas partis aget,** i.e. he was to be *protagonist*. Owing to the infrequent use of masks on the early Roman stage it was not possible (as it was at Athens) for one actor to take many parts. Doubtless that of Phormio was taken by L. Ambivius Turpio at the first representation, by L. Atilius of Praeneste at a later revival. With respect to the use of masks see on 51 infr.

partis. The accus. plural of *i*- nouns usually but not always ends in *-is*, as also of many consonant nouns. Lachmann (p. 50) and Munro on Lucr. I. 744; Munro, pp. 37, 38.

Phormio. Cicero introduces him as one of several typical disreputable characters. Phil. 2. 6. 15 (*Antonius*) *dat natalitiam in hortis. Cui? Neminem nominabo: putate tum Phormioni alicui, tum Gnathoni, tum etiam Ballioni.*

qui aget, is. This clause-order is common in Terence.

28. **Parasitus** [παρὰ σῖτος] originally 'having meals in common'. So *parasiti Iouis* (guests of Jove), Varro ap. Aug. de C.D. 6, 7. The class however of needy seedy hangers-on had always existed, and this name being applied to them gained a bad sense. Araros (or Alexis) was the first so to apply it: Antiphanes, Alexis and Diphilus wrote plays so called. Martial, 9. 29 *Parasitum Phoebi* (a parody of Varro's *par. I.* quoted above, mere hangers-on of Phoebus, would-be poets). Phormio infr. 338 sqq. gives a vivid picture of their advantages; Iuvenal Sat. 5 on the other hand, of the discomfort and humiliation which might attend a parasite's repast. Bergk Meineke Com. Fr. 2. 1022.

30. **aequo**. All the poet asks for is a fair hearing. He was trying, helped by the friendship of his friends Scipio, &c., to raise the tone of comedy. See Introduction. Cf. Heaut. 26 *Qua re omnis uos oratos uolo, ne plus iniquom possit quam aequom oratio.*

per silentium, infr. *per tumultum*. Livy 39. 8 *Multa dolo pleraque per uim audebantur.* Plaut. Ps. 1224 *Auferetur quod promisi per iocum, a me praemium.* Roby, § 1239.

32. **grex**. A company whether of players, as here, or of others, e.g. Hor. Ep. 1. 20 *Epicuri de grege porcus.* Heaut. 45 = a troupe. Eun. 1084; Heaut. 248 *ancillarum gregem* (a herd); Ad. 362 *Hic de grege illost*, 'he belongs to that set'. "A certain number of Roman actors formed themselves into a company under the headship of some leading actor, such as Ambivius". Shuckburgh on Heaut. 45.

The Hecyra was hissed off (A. U. 589, again 594) owing to the superior attractions of some rope-dancers. 'When I began to act it for the first time' [says Ambivius in the 2nd prologue, added A. U. 594, when the piece was being brought on for the third time, having had a second unsuccessful attempt earlier in the same year], 'the renown of some prize-fighters,—together with the possibility of a rope-dancer, the meeting of friends, the din, the shrieking of women forced us to leave

the stage before time'. The didascalia of Hec. as once read stated it to have been acted A. U. 594 (B. C. 160) at the funeral games of L. Aemilius Paullus: whilst the Phormio came out B. C. 161. But this refers to the second (and unsuccessful) attempt, the first having taken place A. U. 589 (B. C. 166).

motus loco. *Locus* may be a metaphor from military matters, 'driven off the field'. Hor. Ep. 2. 2. 30 *loco deiecit*, which Orelli explains by '*castello depulit*'. Forcell. explains it as a figure from gladiators or wrestlers, where he who causes his adversary to shift his ground is sure of an easy victory; which is not so good. *Locus* seems also to have been used as a t. t.='the stage'. Cf. Verg. Aen. 7. 332 *Ne noster honos infractaue cedat Fama loco.*

33. **actoris uirtus.** It was excellent policy for Terence [knowing as he did that his plays were not likely to please the people at first] to be on good terms with his actors. To judge from the prologue to the Hecyra, the 'pleading' of a good actor had the greatest possible weight. See supra 10, and the proll. to Heaut. and Hec. At Athens where the poet's standing was more defined the compliments were paid to the audience.

uirtus may refer (1) to the *excellence* of the acting, or (2) to the *pluck* with which Ambivius again and again tried to win the favour of the people. The connexion with *uir* perhaps points to this signification.

34. **adiutans**=*adiuuans*. Cf. supr. 7, note.

Dauos is a πρόσωπον προτατικόν, brought on merely to introduce the play, and coming on only in the πρότασις= that part of a play before action begins, opposed to ἐπίτασις and καταστροφή. Don. to Andr. 1.

35. **summus.** 'My most intimate friend'. It means this even without *amicus*. Eun. 271 *summum suom.* Cf. infr. 1049, Ad 352, *Nam is nostro Simulo fuit summus.*

popularis. Perhaps 'fellow-countryman'. If Davus= Dacus, the Daci and Getae being conterminous, both might be looked on as Thracians by Romans not too strict about their geography. Cic. ad Att. 10. 1. 2, *Ego uero Solonis popularis, tui, ut puto etiam mei, legem neglegam.* The lexicons take it ='fellow-slave', comparing *populares coniurationis* Sallust Catil. 24. *C. sceleris* ib. 22. But in these cases the qualifying genitive affects the meaning.

36. **ratiuncula—pauxillulum.** The diminutives showing the paltry amount of the sum enhance the force of the passage, infr. 43 n. So *conraditur*, scraped together.

37. **rĕlĭcŭom.** Former edd. read *relliquom.* But the word was not trisyllabic until the silver age. Munro on Lucr. 1. 560. Lachmann's Comm. p. 305. Ritschl on Trin. 14.

38. (he begged of me) *ut conficerem.* Ellipse.

39. **erilem.** Attributive adjectives are often used in Latin and Greek where our idiom employs a preposition. *Sullanus exercitus; Variana clades;* Τελαμώνιε παῖ.

40. **ei munus hoc conraditur.** On the first two days after the wedding, presents were received by the newly-married pair. See Guhl and Koner Leben der Griechen und Römer, p. 192.

41. **inique** (opposite of *aeque.* Note on prol. 30) 'What an unfair arrangement it is'.

i. Ritschl (Trin. Prolegomena p. xcvii) allows the forms *ei, i; eis, is:* disallows *ii, iis,* as well as *dii,* *diis.*

minus habent. Litotes = ἧσσον ἔχουσι. The genius of the Greek [and to some extent also of the Latin] language constantly understated anything untoward. Cf. ἥκιστα, *minime,* by no means.

43. **unciatim.** Adverbs are cases of nouns. σοφῶς, ablative; χαμαὶ locative; νόσφι, instrumental; *whiles,* genitive; *unciatim,* accusative. Peile's Philology primer pp. 116 sqq. Morris' Hist. Outlines of Eng. Accidence § 311. Peile, p. 288. Forms in *-tim* were frequent in early Latin. See the index to Ribbeck's Comic Fragments, passim.

Uncia = $\frac{1}{12}$ of any whole. Literally 'an ounce at a time', and so used Plin. N. H. 28. 9. 37 *axungia datur...unciatim.* It is esp. effective here as being saved out of the meagre allowance of *far,* oil, salt, with a little wine, which was given out to slaves usually monthly, sometimes daily [Hor. Ep. 1. 14. 40 *cum seruis urbana diaria rodere mauis, rodere* being used 'de duro tenui parco seruorum urbanorum uictu'. Orelli. Martial 11. 108 *pueri—diaria poscunt*]. The allowance was in early times not given, for slaves ate with their masters, but on separate benches (Plut. Cor. 24). For the '*ueteres Maurorum epimenia bulbi*', cf. Juv. 7. 120 with Mayor's notes there and at 3, 167; 14. 126 *Seruorum uentres modio castigat iniquo.*

43, 44. The two verses form a studied climax. 'What the poor wretch ounce by ounce with miserly stinting has hardly spared from his rations' all this is to go at one fell swoop.

It is probable that Ter. has mixed up Greek and Roman customs with regard both to slaves and the presents. A Greek slave was often hired out, and was allowed to work on his own account, paying his master a fixed sum whatever his gains—as some cabmen now.

43. **demensum** is of course 'that which was measured out', from the supine stem of *demetior*, having nothing immediately to do with *mensis* a month, from which it is sometimes absurdly derived. Yet the two words are doubtless connected. Cf. Gk. *μήν*. Curtius Grundz. d. G. e. 471.

44. **defrudans.** Ritschl prefers both *frudo* and *defrudo*, ad Trin. 413. Here A and four others of Umpfenbach's MSS. have *-u-*: at Tr. l. c. codd. have *-au-*, Ritschl himself substituting *frudaui*. Cf. the corresponding forms in *causa*, *accuso*; *claudo*, *cludo*. Corssen Ausspr. 1. 660 sq. Roby § 250.

genium. Root GEN (as in *γίγνομαι*, *genus*, &c.). A man's own self: and hence in the popular imagination a kind of guardian angel [Hor. Ep. 1. 7. 94 *Scit genius*, &c.], the companion of his sorrows and joys from the cradle to the grave. Hence to act liberally or niggardly to the genius is equivalent to self-gratification or self-denial. Plaut. Truc. 1. 2. 8 *Isti qui cum geniis suis belligerant parcipromi.* Aul. 4. 9. 15 *Egomet me defrudaui animumque meum geniumque meum*, where *an. q. m.*, &c. are merely exegetical of *me*. So *ingenium* infr. 70. It is the peculiar bent of mind which gives each man his separate identity. The following passages illustrate the point. Hor. Od. 3. 17. 14 *Cras genium mero Curabis.* Juv. 4. 66 *Genialis agatur Iste dies.* Pers. 5. 151 *Indulge genio.*

conpersit. Better form than *conparsit*. *Parsit* occurs Nov. 78; Ribbeck's Com. Fr. p. 266; *parcuit* Naev. 69. ib. p. 18.

46. **quanto labore partum.** Note the omission of the copula, *sit*. The expression comes very near to being an exclamation. Dziatzko compares infr. 84, 256, 264, 611, 612.

47. **ferietur munere.** The expression does not occur elsewhere. [It is possibly a mistranslation of Hdt. 8. 5 *πληγέντες δώροισι* (=bribed) connected with the use of *πλήσσομαι* of being smitten with misfortune, e.g. Hdt. 1. 43 *συμφορῇ πεπληγμένον*.] Cf. Hor. S. 2. 1. 60 *O puer ut sis Vitalis metuo et maiorum ne quis amicus Frigore te feriat.* Paley on Prop. 4. 3. 50; 5. 44 *Cum ferit astutos comica moecha Getas.* Plaut. Trin. 247 it means little more than cheat. Cf. the metaphoric use of *deuerberasse* infr. 327; of *mactare*, 1028; of *optundere* 515; of *ὑπωπιάζειν* S. Luke xviii. 5.

ubi era pepererit. At Athens on the 10th day after birth the child was named, being publicly owned by the father as legitimate, and toys given to the child, painted vases to the mother. Guhl and Koner, p. 195.

48. **natalis dies.** Both Greeks and Romans kept birthdays sacred to the genius. The festivities were so luxurious as to become proverbial. Mayor on Cic. Phil. 2. 15 (*Antonius*) *dat nataliciam* (sc. *cenam*, debauch) *in hortis.* Presents were universal: men offered to the genius, women to Juno. Ovid, Tr. 3. 13; 5. 5. Martial 8. 64 laughs at Clytus for having eight birthdays—*ut poscas Clyte munus exigasque Uno nasceris octiens in anno.* The health of dead friends was drunk on their birthdays in the choicest wine—*quale coronati Thrasea Heluidiusque bibebant Brutorum et Cassi natalibus*, Juv. 5. 36. Birthday cakes were in vogue. Ov. Tr. 4. 10. 12 *Una celebratast per duo liba dies.* Conington on Verg. Ecl. 3. 77.

48, 49. **dies, ubi initiabunt.** There has been much discussion about the nature of the initiation referred to. The usual reading places a colon at *dies:* with the comma the ceremony would be *on* and not after the first birthday, and we may accept the explanation that it refers to the weaning. Don. quoting from Probus who again refers to Varro, *initiari pueros Eduliae et Poticae et Cubae, Diuis edendi et potandi et cubandi ubi primum a lacte et a cunis transierunt.* Wagner thinks that the allusion is to the child's admission to the *sacra;* acting on a hint given by Don. that the Samothracian mysteries are intended, which seems most improbable. We may cf. Juv. 3. 187 where the favourite slave dedicates his hair to a god, and the clients bring cakes: *Plena domus libis uenalibus.* [Madame Dacier objects to the suggestion of the initiation being that to Edulia, &c., because this was a custom purely Roman while the play is entirely Greek. But it is by no means clear that Ter. always slavishly adhered to his originals. In fact, this intentional change may have laid him open to the charge of imperfect education and knowledge of Greek, which we know to have been imputed to him. See Roth's text of Sueton. vit. Ter. Heaut. 23 *uetus poeta dictitat, Repente ad studium hunc se adplicasse musicum.*]

49. **auferet.** A strong word to be used by a slave of his friend's future mistress. Cicero (says of Verres) *quod auri—fuit id mihi tu C. Verres eripuisti atque abstulisti.* Div. in Caecil. 5. 19 where the order of words shows that it is a stronger word than *eripere.*

50. **causa**, πρόφασις, a feigned pretext. So often in Terence, e.g. infr. 234; Hec. 80, 693. It might be either true or false,

Suet. Iul. 30 *Et praetextum quidem illi ciuilium armorum hoc fuit; causas autem alias fuisse opinantur.* Here it is opposed to *praetextum* as true to false.

51. **siquis me quaeret rufus**— Sentence broken off. 'If any red-haired fellow shall ask for me—'.

The Romans being dark joked at the red hair of their slaves. The actor who played Davus' part would wear a red wig. Wigs called *galearia* [from their likeness to a helmet] were sometimes worn instead of masks (*personae*). Red was the conventional colour for slaves, black for young men, white for old. In this play we judge from vv. 209—212 that masks were not worn. Cf. however Don.'s pref. to Ad. 'haec acta est agentibus L. Ambiuio, &c., qui cum suis gregibus iam tum personati agebant'. When once introduced they came into fashion. Masks presented different expressions on different sides. Cf. inf. 57, 890; Teuffel § 16. 9; see Quint. Inst. Orat. 11. 3, 11. Forty-three different types of the *persona comica* are enumerated distinguished by features, complexion and wigs; viz. nine for old men, ten for young men, seven for male slaves, three for old women, fourteen for young women. Rich, Dict. Ant. s.v. *persona*, q. v. He makes the sweeping statement that a mask was *always* worn.

52. **conabar.** Either *esse* or a similar word is needed to complete the sentence, or *conabar* is used absolutely. 'I was anxious to meet you'. Don. mentions both explanations.

em is to be distinguished from *en* and *hem*, with which it is often confused in codd. Ritschl ad Trin. 3: 'Em A: quam formam cum iam in Mercatore—ut Plautinam tuitus essem suscepissemque uindicavit postea Brixius et q. s.' Bentl. had already made the distinction in his Ter., but it was ignored by Fleckeisen. It is originally the Acc. of the demonstrative pronoun *is* and is partly demonstrative, partly interjectional. Ribbeck, pp. 29, 54. A of Plautus (the Ambrosian) and A of Terence (Bembine) agree in making the distinction. See Ribbeck, Com. Fr. index, s. v. *Em, hem,* also Ritschl's Trin. index, s. v. *Em.*

53. **lectumst.** ''Tis good money' (picked and therefore good). Don. quotes a vs. of Lucilius, *Lecti omnes; Atticon hoc est.* Plaut. Ps. 1149 *Argenti lectae numeratae minae.* [It might however mean 'got together', to express the difficulty with which even a sum so paltry could be collected by a slave: which would agree well with what has been said above on 36.]

conueniet. 'You will find it right.' For this use of the future cf. Mayor on Juv. 1. 126, *Noli uexare; quiescet* (you will find she's asleep).

54. **amo te.** A formula of thanks frequent in the comic poets. Cf. inf. 478, *omnis uos amo.* Plautus and Ter. use both the usual *amabo* and *si me amas,* with which cf. Sheridan's *Rivals*, 'Let him bring him down at a long shot; a long shot, Sir Lucius, *if you love me*'.

55. **praesertim ut nunc sunt mores.** 'Good reason you have as morals are now'. Cf. (with regard to a similar transaction) Juv. 13. 14 sqq. *Spumantibus ardens Visceribus, sacrum tibi quod non reddat amicus Depositum. Stupet haec qui iam post terga reliquit Sexaginta annos Fonteio consule natus.* Cf. ib. 62 *Nunc si depositum non infitietur amicus, Si reddat ueterem cum tota aerugine follem Prodigiosa fides.*

58. **simus.** The old reading before Bentley was *periculo sim.* But *simus* (I and my young master) gives an equally good sense, and has higher MS. authority. So inf. 258 *confecistis. Periclum* usu. contracted in comic poets.

59. **sis.** In conversational language *si uis, si uoltis* became *sis, sultis.* So *si audes=sodes.* For its different uses, see Shuckburgh on Heaut. 369.

61. **ubi quid.** *Quid* is here the interrogative, *ubi* almost *i. q. ibi*, being substituted for it to secure connexion with preceding sentence. *Ubi* [*U-nde, U-t, U-ter*] from demonstrative root U and the locative termination *-bi* = there. Corssen Krit. N. 26.

62. **operam dīco.** 'I am ever at your service'. Don. distinguishes between *dare* and *dicare operam.* 'Dicatur perpetuo, datur ad tempus.' Cf. Plaut. Bacch. 994 *Ubi lubet recita sis: tibi dico aurium operam:* and for the simple *operam do=vaco* cf. Heaut. 910, Plaut. Capt. 362 *Volt te nouos erus operam dare Tuo ueteri domino et q.s.* Don.'s distinction between the two forms of expression must not be pressed too close.

63. **Chremem.** Great laxity was allowed in the declension of words from the Greek. Andr. 361, 527; Eun. 724, 909; Phorm. 63, 865, *Chremem.* Andr. 472, 533, *Chremetem.* Hor. Sat. 1. 10. 40 *Chremeta.* It is doubtful whether the vocative should be *Chremes* or *-e.* Ritschl ad Trin. 617 prefers *-es* where the codd. *-e.* Dziatzko, Anhang on inf. 567, *Chreme,* w. A. *Chremi* (gen.) occurs Andr. 368. [For elision of dental stem cf. declension of *κέρας, κρέας* and *herem*, Naev. 58, Ribbeck, Com. Gr. p. 16. *Rhadamam*, Pl. Tr. 928; Ritschl, Proleg. lxxxvii.] So Greek nouns in *-ῦς* could form their gen.

either in *-i* or *-u*, their acc. in *-on* or *-um*, e. g. Apollodoru, Lemn*um*.

64. **quid ni?** [=πῶς γὰρ οὔ;] Bentl. to avoid this accentuation altered the text unnecessarily to *nostíne? quíd ni?* when *eius* is a monosyllable.

65. **tam quam,** to be written separately. Bentl. cf. Eun. 718 *Parmenoni's tam scio esse hanc technicam quam me uiuere.*

67. **antiquom,** opp. to *nouos* as *uetus* to *recens.* Doederlein Lat. Syn. 4. 82 sq. It almost='former'. Ov. Am. 2. 6. 10 *Magna sed antiqui causa doloris Itys.* Cf. also the phr. *antiquare legem.*

epistulas. So in good MSS.: never *epistola.* Ritschl Prolegg. p. xcvi.

68. **modo non**=*tantum non.* P. S. Latin Gr. p. 324. 'All but'. Plato Republ. 600 D μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσι.

montis auri. Plautus Mil. gl. 1065 *Argenti montis non massas habet.* Sall. C. 23 *Maria montisque polliceri.* Persius 3. 65 *magnos promittere montis?* Juv. 12. 129 *montibus aurum Exaequet.*

70. **sic est ingenium.** 'It's his nature'. Supr. 44 *genium*, note. Tac. Hist. 5. 14 *suopte ingenio umentium* (of marshy ground).

regem me esse oportuit. '*I* ought to have been the master', I would have shown them how to do it. The Latin idiom differs from ours: *fuisse* would have thrown the event into pluperfect time. Roby, § 1366.

regem quasi-technically used='a patron'. Hor. Ep. 1. 1. 17 *Ecus ut me portet, alat rex*, w. Orelli's note; infr. 338 *Nemo satis pro merito gratiam regi refert.* Cf. Juv. Sat. 5 passim; Plaut. Capt. 92; Mart. 10. 10. *Rex* also used=a great man. Hor. Od. 2. 14. 11 *Sive reges sive inopes erimus coloni*, ib. 18. 32 *Aeque tellus Pauperi recluditur Regumque pueris.* Perhaps the meaning 'patron' came through the 'regnum bibendi'; the man who gave the feast being voted into the chair at his own entertainment.

71. **hic,** so A. But Bentl. prefers *hinc*, 'quia uerba abeuntes-hinc propinqua sunt, hic-relinquont remotiora'. For this very reason, we prefer *hic* according to Bengel's canon 'procliui lectioni praestat ardua'. For a scribe would be far more likely to change *hic* to *hinc*, than *vice versa.*

71, 72. Les Fourberies de Scapin, 1. 2. '*Octave:* Et que

Léandre et moi nous fûmes laissés par nos pères, moi sous la conduite de Sylvestre et Léandre sous ta direction '.

72. **quasi magistrum.** *Quasi* qualifies *magistr.* because the lads had arrived at an age when a *magister* was no longer needed. A boy at Athens was under the tutor from six or seven to eighteen (Andr. 82 sq.). These *παιδαγωγοὶ* were carefully to be distinguished from the *διδάσκαλοι* [Plato Lysis 208 c *τί δὲ ποιῶν αὖ οὗτος ὁ παιδαγωγός σου· ἄρχει; ἄγων δήπου ἔφη εἰς διδασκάλου*], and the main part of their business lay in superintending the moral training, taking their young masters to school and such offices. Plato, Rep. 373 c, classes them with *τιτθῶν τροφῶν κομμωτριῶν κουρέων.* Cic. Lael. 74 *nutrices et paedagogi.* The office was given to the most trusty slaves. At Rome the post fell into disuse, but young picked slaves were carefully trained to be the companions of their masters' children, and called *paedagogiani:* whence the modern 'page'. Rich, s. v. *paedagogiani.*

magistrum may be used either of the *paedagogus* or of the *praeceptor.* Varro, ap. Non. 447. 33, *Educit obstetrix, educat nutrix, instituit paedagogus, docet magister.* Cf. the use of *monitor*, infr. 234.

prouinciam. A political metaphor. The word freq. so used in comic poets. The best derivation is from *prouidentia.* ''Tis a hard office you have taken'. Pott, Hints, p. 122. xv.

73. **usus.** Some MSS. *usu.* Bentl. points out that either construction is allowable.

74. **deo irato meo.** Andr. 666 *Deos satis scio fuisse iratos,* inf. 636 *Satin illi di sunt propitii?* Phaedr. 4. 19. 15 *Dis est iratis natus qui est similis tibi.* Naev. Stalagmus. Ribbeck, Com. Fr. p. 18 *Deo meo propitio, meus homost.* Don. ad l. 'Videtur (Terentius) addidisse meo ne esset *ἀμφίβολον* cui diceret irato deo'. Cf. Juv. 1. 49 *Exsul ab octaua Marius bibit et fruitur dis Iratis.*

76. **seni.** Bentl. conj. *senibus* because *both* had left him in charge. This is somewhat hypercritical.

scapulae. Frequently used in comic writers, and in connexion with flogging; e.g. Plaut. As. 315 *Ergo mirabar quod dudum scapulae gestibant mihi.*

scapulas perdidi. Note the tense. In my loyalty to the old man I am no longer *maître de mes épaules.* Conington on Verg. G. 1. 49 *Illius inmensae ruperunt horrea messes.* Cf. Plaut. Epid. 1. 1. 84 *corium perdidi.*

77. **istaec: namque inscitiast.** Reading so (1) we shall be able to give the words, as they formerly were given, to Davus. (2) *istaec* will have its proper meaning of 'those things *you* have just told me'. [For the form of the word *istaec* see note on infr. 170. Bentl. constantly *isthaec*, trying to force together *iste* and *haec*.]

namque has best MS. support, and is therefore preferable to Fleckeisen's *namquae=quaenam:* for which see infr. 732.

78. **aduorsum stimulum calces**, sc. *iactare*='to lash out'. A common Greek proverb, e.g. Aesch. Pr. 323 πρὸς κέντρα κῶλον ἐκτενεῖς. Acts xxvi. 14, et saep. Plaut. Truc. 4. 2. 55 (giving the proverb a slightly different turn), *si stimulos pugnis caedis manibus plus dolet.*

79. **obsequi quae.** For the acc. which is ante- and post-classical, cf. Plaut. As. 76 *Et id ego percupio opsequi gnato meo.* Gell. 2. 7. 5 *patri obsequi*, 13 *quae obsequi*, 12 *quaedam esse parendum, quaedam non obsequendum.* The acc. is probably one of limitation.

scisti uti foro. 'You knew how to work the market'. A vulgarism. 'Temporibus seruire, occasionem arripere: exemplo negotiatorum qui pro annonae ratione pretium mercibus suis statuunt.' Mer. Casaubon. Romans frequently drew metaphors from mercantile affairs.

nil quicquam. For the somewhat pleonastic form, cf. Hec. 67 *Nemo illorum quisquam.* See supr. 15.

80—118. Cf. Les F. de Scapin, Act 1, sc. 2.

80 sq. 'My young master got into no kind of mischief to begin with: but friend Phaedria at once got hold of a little bit of a music-girl and fell to loving her to distraction'.

82. **citharistria.** One who played on the *cithara* (guitar), whereas the citharoeda accompanied it with her voice. They were often introduced into entertainments together with *saltatrices*, &c. They were of very loose morals, the 'ballet-girls' of the period.

perdite amare, i.e. desperately. Heaut. 97; Catull. 44. 3 *Ni te perdite amo.* Cf. the phrase *efflictim amare*, Naev. 37; Pomp. 42; Laberius 12, where Non. explains it by *uehementer. Perditus* a reading recognised by Donatus ['naughty fellow'] is far too feeble.

amare. Wagner (on insufficient grounds) thinks that Terence wrote *ardere*, which is used thus, Verg. Ecl. 2. 1; Hor. Od 4. 9. 13.

84. **neque quod daretur**, i. e. to purchase her freedom withal.

85. **oculos pascere.** Munro [on Lucr. 1. 36 *pascit amore auidos inhians in te, dea, uisus*] quotes examples of this figure from Tasso, Spenser and other poets.

86. **sectari.** 'Dangle after her'. Note the use of the frequentative.

redducere. See note on 21 supr. Umpfenbach spells *reducere*, but codex D has right spelling.

ludum. A school for teaching any subject, literary or otherwise. The girl would learn instrumental music, which came under the wide μουσική. Afterwards the word was almost usurped by the training-schools for gladiators. Cf. the derivation of school (σχολή, leisure).

87. Perhaps a translation of a hopelessly corrupt passage of Apollodorus.

88. **exaduorso ilico.** 'Exactly opposite'. 'Otiose nunc iam ilico hic consiste'. Don. Cf. Plaut. Most. 1085 *Ilico intra limen ista state.* Trin. 608 *Ilico, hic*, where Ritschl 'Ilico non illico libri et hic et alibi constanter'.

ilico. The variant *ei loco* arose from *ilico* not being understood. Cf. Gell. 5. 6 (7). 7 *ita* (i.e. *exáduorsum.* See Bentl. ad h. l.) *oportere apud Ter. legi dicebat in his uersibus: In quo haec discebat ludo exaduorsum loco Tonstrina erat quaedam.*

89. **tonstrina.** 'dixit euphoniae causa addens contra regulam T'. Priscian quoted by Umpf. Fl. Wagner, &c. read *tostrina.* But though no doubt this represented the pronunciation of the word, the MSS. agree in keeping the *n.* [The nasal *n* was frequently lost, and before *-str-* : in Verg. we find *mostrum, trastrum* for *monstrum, transtrum.* Ritschl Trin. 342, &c. reads *mostro* with but B.]

tonstrina was not merely a barber's shop [*tondeo*, clip; *rado*, shave], but the place where much of the toilet was performed, viz. cutting and dressing the hair, cutting the nails, pulling stray hairs out with tweezers. Romans seldom shaved themselves, the wealthy keeping slaves for the purpose. The *tonstrina* being thus frequented was, like the *balnea* of later times, a fashionable lounge, like κουρεῖα at Athens [and Florence, see George Eliot's 'Romola']. Ar. Plut. 337 λόγος γ' ἦν πολὺς Ἐπὶ τοῖσι κουρείοισι τῶν καθημένων. Pl. Amphitr. 1013 *In medicinis in tonstrinis apud omnis aedis sacras sum desessus quaeritando.* Orelli on Hor. S. 1. 7. 3 *Omnibus et lippis notum*

et tonsoribus esse. Hor. Ep. 1. 7. 50; Polyb. 3. 20. 5 *οὐ γὰρ ἱστορίας ἀλλὰ κουρεακῆς καὶ πανδήμου λαλίας ἐμοί γε δοκοῦσι τάξιν ἔχειν.* Plutarch, *περὶ ἀδολ.* 13.

90. **opperiri dum iret.** Roby, §§ 1663, 1664. *Dum* w. subj. present and imperfect, to express an event expected or purposed, may be translated into English by using 'shall', 'should', 'can', 'could', or a periphrasis, e.g. Cic. ad Att. 7. 1. 4 *Expecta, amabo te, dum Atticum conueniam,* 'to allow of my meeting A.' *Dum*='until' of a simple expression of fact usually takes the present indicative. Plaut. Most. 683 *Ego hic tantisper, dum exis, te opperiar foris.*

91. **illi.** The locative of *ille* used adverbially. Don. 'illi pro ibi, ut *illi mea tristia fata*', Verg. Aen. 2. 548 (where it is dat. after *narrare*). So *isti* (Plaut.), *illi-c, isti-c, hi-c, peregri, temperi,* &c. Roby, Bk. II. ch. XV. p. 177, Public School L. G. § 155. Bentl. here reads *illic* w. later MSS.

interuenit. Ter. here quits his original. Apollodorus makes the barber himself enter and say that he has been cutting the girl's hair for her mourning, which (as Don.) would offend Roman sentiment. For Greeks used to crop (*κείρεσθαι*) their hair, Romans to let it grow, inf. 106 *capillus passus,* Liv. 1. 26 *soluit crines,* 6. 16 *multos mortales capillum ac barbam promisisse.*

92. **mirarier.** 'We fell to wondering'. Roby, §§ 614, 615, suggests that this form of the infinitive arose thus: the ordinary passive suffix *r*, in the form *er*, was added to the active inf., whose final *ē* took the form of *i* before *er*. Then the *r* would be dropt because of its ill sound after another *r* (Roby, § 185) and *ie* contracted to *i*. Thus *amare-er, amarier, amarie, amarī.* This form in *-ier* is occasionally found in poets of the classical period, e.g. Verg. Aen. 11. 242 *farier;* Hor. Odes, 4, 11, 8 *spargier.*

93. **rogamus quid sit,** 'We ask what's to do'.

94. **paupertas uisumst.** The participle is attracted into agreement with the predicate. Such sentences as *Quas geritis uestes sordida lana fuit,* Ov. A. A. 3. 222, are on the same principle. Bentley disliking the constr. read with Priscian, 2, p. 94 *uisa est,* which is an obvious correction.

95. **hic uiciniae.** 'Hard by here'. These words may be (1) locatives in apposition with each other, or (2), as the analogy of Andr. 70 *huc uiciniae* makes almost certain, *uiciniae* is a genitive dependent on *hic.* Cf. Roby, §§ 1091, 1092, 1299. Pl. Capt. 382 *Ut adhuc locorum feci, faciam sedulo;* Heaut.

110 *istuc aetatis*. Cf. *hoc noctis* (Pl.), *id aetatis* (Cic.); Madv. Gk. Synt. § 50 *b*; Plato Rep. 403 ὅπου γῆς. [At Andr. l. c. *huic* read by BCDEGP is caused by inability to understand the constr.]

The opening scene of the Andria may be compared with this scene for vivid brilliance and beauty of narration.

96. Note the asyndeton for the sake of effect, as infr. 106. Neue on Soph. Aj. 115.

97. **ea sita erat exaduorsum.** 'She was laid out just opposite'. The usual expression would be *posita*, *composita*, or *deposita* (Verg. Aen. 12. 395); *sita* rather meaning 'buried'. Pl. Mil. 373. 'The body was placed on a κλίνη, the foot end of which was turned towards the door of the house. Guhl and Koner, p. 288. Cf. Il. 19. 212 κεῖται ἀνὰ πρόθυρον τετραμμένος.

beniuolus. Peile, p. 290. *beneuolus* is probably a later form. Corssen Ausspr. 2. 321.

99. **adiutaret**=*adiuuaret* (supr. 7, note) which later codd. read.

miseritumst. 'I was sorry for her'. The fuller constr. is found Heaut. 464 *Ut me tuarum miseritumst, Menedeme, fortunarum.*

100. **facie egregia.** Abl. of quality with an epithet. The distinction, when any exists between this abl. and gen. of quality, is that it embraces less than the latter. The Engl. rendering of abl. is 'with', and of gen. 'of', inf. 956 abl. used because Chr. and Dem. are merely assuming an appearance of courage. Another suggestion is that moral quality is expressed either by gen. or abl., physical by abl. only. But this is subject to many exceptions, e.g. *Ingenui uoltus puer ingenuique pudoris.* [See Heinrichs de abl. apud T. usu, Elbingae, 1858.] Roby, § 1309, says, 'The genitive (nearly related to the genitive of possessor, &c. § 1278) is used rather of the sort or quality; the abl. of the special characteristics and condition. Thus the genitive (and not the abl.) is used of specific measurements of what a thing or person requires, and of the class to which it belongs. The abl. and not the gen. is used of the characteristic parts of a thing or person (especially of the bodily parts), and of its temporary state. Both (though in Cic. chiefly the abl.) are used of mental qualities. The gen. is rare in Plaut., Ter. and Lucr.'

102. **uoltis eamus.** For the various constructions of *uolo* see Publ. Sch. L. G. p. 449; Student's Latin Gr. § 447. 2.

uisere, expressing a purpose. Gk. constr., found in Pl. Ps. 642; Ter. Hec. 345; Lucr. 3. 895, rarely in Augustan poets, e.g. Hor. Od. 1. 2. 7 *pecus egit altos Visere montes;* Verg. Aen. 1. 527. Roby, §§ 1115, 1362.

103. **eamus.** Subj. after *censeo* rather than itself conj. 'I vote we go'. Cic. ad Att. 8. 11 *Censeo ad nos Luceriam uenias.*

sodes. Cic. Or. 45 for *si audes* (*audies*) = 'if you'll be so good'. Other interjections similar in being parts of verbs are *sis, sultis, cedo, cette, agesis, agedum, apage.* Cic. l. c. *Libenter enim copulando uerba iungebant ut sodes pro 'si audes', sis pro 'si uis'.* Plaut. fr. ap. Prisc. p. 960 *Dic mihi si audes, quis ea est?* [*au*, pronounced as German *au*, went into *ō* and *ū*, *o* being older than *ū*. *fauces, suffocare; Clōd-, Claudius; cōdex, caudex.* Roby, § 250. Cf. Italian *oro, toro, tesoro.*]

uēnimus, *ἥκομεν*. The perf. is more vivid than the pres., and the whole phr. as Casaub. notes resembles Caesar's famous *Veni uidi uici.*

104. The om. of *est*, and the asyndeton, add to the vigour of the passage. Shuckburgh on Heaut. 290.

105. **aderat**, 'proprie *aderat* adest enim id quod adiuuat'. [Phanium was 'when unadorned adorn'd the most'.]

106. **capillus passus.** Sing. as Heaut. 290.

horrida expresses the dishevelled condition considered suitable to a person in mourning. Juv. 3. 212 *horrida mater.* Ovid (to the birds on the death of Corinna's parrot) *Horrida pro maestis lanietur pluma capillis*, alluding to the dishevelled hair at Rom. funerals. Supr. 91 note.

Sordidus 'squalid' refers rather to the quality of dress, *mutare uestem* was 'to go into mourning'. Heaut. 297 (Madv.) *sordidatam et horridam*, combining the two.

107. **uis**, a favourite word diversely used by Latin poets. Lucr. 3, 296 Munro; Verg. Aen. 4. 132 Con.

109. **fidicĭna.** For formation of word, Roby § 997. 'A general term for a female performer on any stringed instrument': (Rich. s. v.;) just as *fides* included the *lyra, chelys, cithara.*

110. **scita** (1) 'skilled'. Pl. Ps. 385 *docto scito et callido,* (2) 'clever', infr. 821 *quam scitumst et q. s.* (3) 'elegant', 'pretty', Andr. 486 *scitus puer.*

Les F. de Scapin 1. 2, 'Il me répondit froidement qu'il la trouvait assez jolie'.

111. **scin' quam?** Geta is annoyed at the interruption.

112. **recta pergit.** *Recta* may be (1) *rectā*, abl. of the road by which; Roby § 1176. Cic. ad Att. 6. 8. 1 *Battonius e naui recta ad me uenit*, or (2) neut. pl. used adverbially.

anum. Sophrona, Phanium's nurse and chaperone.

113. **eius copiam.** 'Free access to the girl'.

illa enim, *enim* explains why so strong a word as *obsecrat* was used in previous vs.

114. **ciuem Atticam.** This can hardly have been strictly true, unless the Lemnian mother was of genuine Athenian extraction: otherwise Phanium could only have been made legitimate by a vote of the citizens or by proclamation at the meeting of the *phratries*. See Donaldson, 'Women in Greece', Contemp. Review, March, 1879.

115. **bonam bonis,** combining the ideas of good birth and good morals. In most of Ter.'s plays the obscure heroine turns out to be an Athenian citizen. Cf. Les F. de Scapin 1. 2, 'On lui dit que la fille quoique sans bien et sans appui est de famille honnête et qu'à moins de l'épouser on ne peut souffrir ses poursuites'.

116. Solon punished the procurer in case of the seduction of a free woman with death: the seducer with a fine of 20 drachmae. See Grote, Hist. of Greece, on Solon.

118. **metuebat** contains an element of respect as well as of fear.

120. **indotatam.** *Dos* was the differentia between a wife and concubine. The Athenian who married any but a free citizeness had his children accounted slaves by the old law: but practically they would not be reduced below the position of μέτοικοι (resident aliens). Cf. Les Fourb. de S. Act 3, sc. 12 'une inconnue sans naissance et sans bien'.

121. **denique.** Corssen derives both *de-ni-que*, *de-mu-m* from adjectives formed by *de*, as *immo* from *in*. For meaning see Munro on Lucr. 1. 17, 3. 759. Ribbeck's Beiträge, pp. 48, 49.

122. **quid fiat?** Conjunctive, because he merely repeats the other's words: 'The upshot, say you?'

123. **confidens.** Cic. Tusc. 3. 7. 14 *Qui fortis est, idem est fidens: quoniam confidens, mala consuetudine loquendi, in*

uitio ponitur, ductum uerbum à confidendo, quod laudis est. Id. Caec. 10. 27 *Sex. Clodius, cui nomen est Phormio, nec minus niger nec minus confidens quam ille Terentianus est Phormio.* Whilst *confidens* is always used in bad sense, *confidenter* is sometimes used in praise.

qui in execrations. It is the locative used adverbially; cf. e.g. Plaut. Trin. 923 *Qui istum Di perdant.*

perduint. For the form see Roby, § 589, Zumpt, § 162. Shuckburgh on Heaut. 810.

125. **lex est ut orbae.** When an Athenian had but a daughter to inherit his estate she was styled *ἐπίκληρος*. If the father died without a will she had to marry the nearest relation, who appeared before the archon to give public notice; if no one opposed the suit, the archon was bound *ἐπιδικάζειν*, the suitor for the girl's hand being *ἐπιδικαζόμενος*, she herself *ἐπίδικος* or *ἐπιδικασθεῖσα*. But if the nearest of kin declined the match he had to provide her with suitable dowry. See Demosth. adv. Macartatum (ed. Reiske, p. 1067), *τῶν ἐπικλήρων ὅσαι θητικὸν τελοῦσιν, ἐὰν μὴ βούληται ἔχειν ὁ ἐγγύτατα γένους, ἐκδιδότω ἐπιδοὺς, ὁ μὲν πεντακοσιομέδιμνος πεντακοσίας δραχμὰς, ὁ δὲ ἱππεὺς τριακοσίας, ὁ δὲ ζυγίτης ἕκατον πεντήκοντα πρὸς οἷς αὐτῆς* (in addition to her own property); see infra 410, and cf. Adelph. 650; Numb. xxxvi. 8.

127. **scribam dicam** = Gk. *γράφεσθαι δίκην*. Cf. infr. 439, *dicam inpingere*—infr. 329, 668; Plaut. Aul. 4. 10. 30: Cic. Verr. 2, 25 *scribitur Heraclio dica.* Terence occasionally uses *γλῶτται*, i. e. words transferred *totidem literis* from another language: e. g. *techina* = *τέχνη* : *logi* = *λόγοι*: *colaphos*, &c.

129. **iudices.** At Athens the case would come before the Archon, at Rome before the Praetor.

130. **qui.** Abl. = how. Probably originally a locative.

131. With this punctuation the sentence, though rather harsh, is in the manner of Terence: al. read *confingam, quod* = 'I shall invent, just as shall best suit the case'.

133. **quid meā.** See note on 723.

134. **iocularem audaciam.** 'Amusing impudence!' The accus. is used in exclamations with or without an interjection, being really obj. to a verb not expressed. See Madv. § 236.

135. **uentum est: uincimur,** &c. The change of tenses is quite in the Greek style. Cf. Porson to Eur. Hec. 21 'Uerum diuersa tempora toties permiscent tragici ut hanc uarietatem data opera quaesisse uideantur'.

137. **quid te futurumst?** *te* is the abl. Cf. the use with *fio*, Heaut. 715 *tu fors quid me fiat parui pendis*, and infr. 426, 811 *illā filiā quid futurumst.*

138. **quod fors feret, feremus, &c.** Faern. *sors* [Bentl. thinks by misprint]. The grandiloquent expression aims at making the slave ridiculous: the alliteration tends to make it more impressive: so, too, the use of the plural. Cf. Menander *ἔνεγκ' ἀτυχίαν καὶ βλάβην εὐσχημόνως, τοῦτ' ἐστὶν ἀνδρός.*

placet. Bentl. *places.* 'You delight', i.e. amuse me. Davus is half-laughing at him, to draw him out.

140. **precatorem.** A recognised class, possibly, as at Athens the *διαιτηταί.* Jebb's Theophrastus, p. 181; Dict. Antiq. s.v. *diaetetae.* Cf. Heaut. 976; Plaut. Epid. 5. 2. 21: id. Cas. 5. 4. 21.

141. **amitte**=*dimitte*, infr. 918. Cf. Verg. Aen. 2. 148: *amissos hinc iam obliuiscere Graios.* (See Conington's note.)

142. **nil precor.** This use of *nil* almost =*non;* it resembles the adverbial use of *nullus*, e.g. Plaut. Trin. 606 *at tute edepol nullus creduas.* Shuckburgh on Heaut. 500.

143. **uel occidito.** A play on *caedo;* the master would have been content to beat me; the friendly (?) intercessor says, Beat him to death if you will (*uel*).

144. **qui citharistriam,** i.e. *amat, subsequitur, ducit.*

145. **quid rei gerit.** These words may with advantage be transferred to Geta, 'How's he doing? so, so, but poorly' (with a grimace).

146. **immo** (=*in*, *mo*, cf. Kenn. p. 259) has always a corrective force, like Greek *μὲν οὖν.* See Shuckburgh on Heaut. 599, Roby, § 2252.

147. In colloquial language the interrogative word is often omitted, being in fact supplied by the tone of the voice.

148. **quoad**=*ad quod tempus;* this is justified by use of *quo* for *ad quem*, *ad quos.* Cf. *adeo.*

149. **ab eo.** 'From him', to be taken in close connexion with *epistulam.*

150. **portitores.** 'Telonarii qui portum obsidentes omnia sciscitantur ut ex iis uectigalia accipiant'. Nonius. They =*τελῶναι* of New Testament, not the wealthy Roman *publicani*, who were persons of influence, but their underlings, who earned a disgraceful name by their extortions. They collected

the *portoria* or harbour-dues which constituted a branch of the *uectigalia*. B.C. 62, the *lex Caecilia de uectigalibus* abolished the *portoria* in Italy, but they were revived by I. Caesar. They could open letters on suspicion. Cf. Plaut. Trin. 794, Asin. 159.

151. **numquid aliud me uis?** 'Can I do anything more for you?' A usual form of leave-taking, *num* originally = now, *nunc* being = *num ce*. Notice double accus. with *uelle* as with verbs of asking, &c., Roby, § 1122.

ut bene sit tibi. An ἀστεϊσμός, or polite phrase = *nihil.* See Bentl. ad loc.

152. **heus.** Used to an inferior, like Greek οὗτος.

Dorcium. A common termination of fem. nouns derived from the Greek. Cf. *Phanium, Glycerium, Leontium. Dorcium* would be Geta's *contubernalis.* See Dict. Antiq. and Rich, s. v.

ACT II.

153—178. With this conversation of the lovers compare that between Hyacinthe and Zerbinette, Les Fourberies de Scapin, Act 3, Sc. 1.

153. **adeon rem redisse.** The exclamatory inf., an elliptical form, sometimes with, sometimes without the accusative. Madv. § 399; of any strong feeling, anger (Verg. l. c.), regret, astonishment, &c.: e.g. *men' incepto desistere victam!* Verg. Aen. 1. 37, and 870 *tantum laborem capere ob talem filium!* See Munro on Lucr. 2. 16: Lachmann's Comment. p. 74.

qui, &c. The relative clause is, as frequently in comedy, put before the antecedent *patrem.* Cf. 125.

154. **ut** is repeated from preceding line.

aduenti. The use of such words in second instead of fourth declension is common in comic poets. Cf. in Ter. *fructi, quaesti, ornati, tumulti,* &c. This form, chiefly in words with *t* preceding the *i*, perhaps arose from the confusion with perf. partic. passive. Some MSS., as was to be expected, read *aduentus. Aduenti* is the partitive genitive: for the elliptical form cf. Cic. Verr. 1. 17 *fac tibi paternae legis Aciliae ueniat in mentem*—id. de Orat. 2. 61 *quotiescunque gradum facies, toties tibi tuarum uirtutum ueniat in mentem.*

156. **sis.** Conj. because of the concessive *qui.*

157. **quod, &c.** Usu. explained as the accus. of respect, but perhaps it is the abl. in a causal sense with the old pronounced *d*. Before *utinam;* cf. Cic. ad divers. 14. 4 *quod utinam minus uitae cupidi fuissemus.*

159. **aliquod,** as read by A, =*aliquot.* So Eun. 151, 539; Heaut. 752; Ph. 312, 832; so also *quod*=*quot*, Heaut. 916, 932; Ph. 327, 454, 705; Hec. 817; Ad. 92, 535, read also by A and the best MSS.: the distinction between the words was not clearly marked till Imperial times. Dz. holds that *d* should be read everywhere—but not so Corssen, Musspr. 1, 193.

160. **audio.** 'Yes, yes, I understand': said impatiently.

161. Connected in construction with Antipho's last words.

162. **tibi—dolet.** For impers. use of *doleo* with dat. cf. Eun. 430 *dolet dictum inprudenti*, and Plaut. Men. 2. 3. 84.

163. **amore abundas** illustrates the proper significance of the abl., 'the source whence'.

164. **certo.** So A. Bentl. cf. Plaut. Men. 2. 2. 38 *nam tu quidem hercle certo non sanu's satis*—later codd. *certe.*

166. **depicisci morte.** Abl. of instrument. Cf. Cic. ad Att. 9. 7. 3 *cum enim tot (pericula) impendeant, cur non honestissimo (periculo) depicisci velim?* Or, abl. of price; the usual rule that the price paid is in abl. and the real value in genitive will hardly hold: for we are met by such examples as *tanti, magni, quanti*, &c. Notice in one line in Juv. 7. 178 *balnea sescentis et pluris porticus.* On the other hand, if the moral value or price as conceived in the mind is to be in gen., how are we to account for *minimo, paullulo*, &c.? See Heinrichs, de usu abl. apud Terentium, Elbingae, 1859. Roby, §§ 1186, 7, explains *tanti, magni, parui, plurimi, nihili*, &c. as locatives: but this does not account for *pluris, minoris, maioris, huius, unius assis*, &c. Cf. Charis. p. 109 (Keil), "*plure aut minore emptum antiqui dicebant: Cicero, 'plure uenit', et Lucilius 'plure foras uendunt', sed consuetudo 'pluris' et 'minoris', dicit.*" May the original use have been the locative, which afterwards, being misunderstood, or corrupted in form, parted off into gen. and abl.? Grammarians would of course make a distinction, whether it existed or not.

cetera. Bentl. *ceterum*, 'unum enim erat, non plura, quod coniceret'. Don. "'aut cetera' abundat, aut deest 'ut sit per cetera'."

168 sqq. Tr. 'to say nothing of the fact that you have won a girl without paying for her, of free birth, a gentlewoman; that

you possess, as you wished, a wife publicly acknowledged and of good repute: quite happy but for one thing, the want of a temper to bear that fortune with self-possession (or contentedly)'.

Or, *palam* may, by removal of stop, be taken with *beatus.*

liberalem as opposed to Phaedria's music-girl, whose visits to the *ludus* were to give her some kind of education to enhance her value in the market.

170. **modeste.** Cf. Sall. Fragm. lib. 2 *modestus ad omnia alia nisi dominationem.* Don.

istaec. *Iste* with demonstrative affix *-ce* is declined like *hic*, except that *istud-c* contracts into *istuc.* Roby, §§ 374, 375. Nom. fem. *istace* is found, and nom. neut. *istoc:* but *ce* is never added to gen. plur.

172. **plerique omnes.** 'Nearly all'. A favourite expression in early Latin (cf. And. 55, Heaut. 830; Don. in And. l. c.). *Omnes* is added to strengthen and qualify *plerique.* Reisig (Vorl. über Lat. Spr. § 455) suggests an ellipse of *uel* wrongly. [Dz.]

ingenio. Supra, 70.

nostri nosmet paenitet. 'We are sorry for ourselves', i.e. we are discontented with our lot: for the sentiment, cf. Hor. Sat. 1, 1 opening lines, *Qui fit, Maecenas, ut nemo quam sibi sortem | seu ratio dederit, seu fors objecerit, illa | contentus uiuat,* &c.

nostri. Roby, § 1350, regards these forms *nostri, uostri,* &c. as from *noster* not *nos:* Aul. Gell. 20. 6 has a long discussion *utrum siet rectius dicere habeo curam uostri an uostrum.* The personal pronoun seems the more proper form, like Greek ἐπιμελοῦμαι ὑμῶν. Among other passages, including this from Phorm., he quotes Afranius, *nescio qui nostri miseritur tandem deus;* Laberius in Necyomanteia, *nostri oblitus est*—and, in plur., Plaut. Most. *pars uostrorum.* to which may be added Hec. 216 *quo quisque pacto hic uitam uostrorum exigat.*

175. **retinere eam anne amittere.** This is the happy suggestion of Dz. Codd., *retinere, amare, amittere.* Bentl. 'quomodo amittere potuit quam nondum habuit?' and reads *retinere amare an mittere.* Bothe, Schmiede, Fleckeisen, &c., *retinere amorem an mittere*, which, as Dz. objects, does not retain the *amittere*, which all authorities have. Umpf. with Eugraphius, *retinere an uero amittere.*

176. **mihi sit.** If *ius* is not inserted (with A and Dz.) then *ī* is long in *mihī*, which is not common in Plaut. and Ter.

Ritschl Trin. ed. 2 marks the form in index with a query. Later codd. (*a*) *mihi eius sit:* followed by Parry, Fleck., &c., who read *mittendi* for *amittendi*. (*b*) Guyetus and Bentl. *mihi ius sit;* so Umpf.

If *eius* be read, notice the purely substantival force of the gerund: and cf. term. in *-di* with fem. in Hec. 372: see Lucr. 5. 1225 *poenarum graue sit soluendi tempus adultum.*

178. **ipsus.** An old form, frequent in comedians. Neue, Lat. Form. 2. 145. Cf. *istus*, once in Plaut.

179. **rĕperis.** So Dz. and Umpf., which makes the line a trochaic octonarius; Bentl. suggests *repereris;* Fleck. and Wagn. follow Lachmann's conjecture (on Lucr. 3. 1050) *reperies.*

180. **te inpendent mala.** This use of accus. is very rare. Cf. Roby, index, Vol. II. s.v. *accusative*. Cf. Lucil. ap. Fest. p. 161. 9 *quae res me inpendent* [Fest. *me*=*mihi*]. Other passages, as Lucr. 1. 326, and the parallel use of *accido, incido*, &c. (Plaut. Stich. 88), convey a purely physical meaning.

182. After this line, one is found in the codd., which is obviously foisted in from And. 208 *quae si non astu prouidentur, me aut erum pessum dabunt.* Don. makes no comment on the spurious verse.

184. **temporis punctum.** Exactly = Greek στιγμὴ χρόνου. Cf. Hor. Ep. 2. 2. 172 *puncto—mobilis horae*. So, 'on the prick of noon'. French, 'point du jour', &c.

ad hanc rem. 'Ad deliberandum quod ago'. Don.

186. **laterem lauem.** 'I should be washing a brick': this is the only instance of this prov. in Class. Latin. Cf. πλίνθον πλυνεῖς, which Dz. suggests may have ended a line in Terence's Greek original. Cf. similar prov. Aristoph. Vesp. 280 λίθον ἕψεις, and Angl. 'to wash a blackamoor white'. 'Can the Ethiopian change his skin?'

187. **me excruciat animi.** A locative. Roby, §§ 1169, 1321, the gens. which are found are due (1) to Greek construction; (2) to false analogy. Cf. Ad. 610 *discrucior animi*, Eun. 274 *falsus animi*, Hec. 121 *incertus animi*, Plaut. Mil. Glor. 1068, Verg. G. 4. 491 *uictus animi*, &c.

188. **nam absque eo esset.** For the phrase, cf. Plaut. Menaech. 5. 7. 33 *nam absque ted esset, hodie nunquam—viverem.* Dziatzko notes that *absque* is used with abl. in Plaut. and Ter. only in hypothetical sentences without *si* and with imperf. conj., Hand Trs. 1. 69 sq.: see also Madv. § 442, and obs. 2.

The conjunction *si* would often be omitted in animated dialogue, as in English.

189. **uidere**=*prouidere.*

190. **aliquid conuasassem,** &c. 'I might have got some traps together and taken to my heels out of this at once', see textual note on the form *conuasassem.* The word is *ἅπαξ λεγόμενον* in Class. Lat. and is a mil. t. t. *colligere* or *conclamare uasa*=to strike camp. Cf. Plaut. Pseud. 1033 *cor conligatis uasis expectat meum,* &c. Cf. also Hor. Sat. 1. 1. 78 *seruos | Ne te compilent fugientes.*

protinam=*protinus:* used in old Latin. Roby § 526 classes it as a locative.

192. **qua insistam uiam?** a slight confusion of constr. for *qua uia,* or *quam uiam* [as in Eun. 294 *quam insistam uiam*].

195. **satis pro inperio,** &c.=*satis imperiose loqueris* 'You're pretty arbitrary, whoever you are'. For sentiment cf. inf. 405, and for phrase Liv. 3. 49 *pro inperio Valerius discedere lictores iubebat.*

197. **cedo,** &c. 'Come I adjure you what news?' vide supra 103, on verbal interjections.

198. **intellexti.** Cf. *dixti.* The letters *i*, *s* can be omitted in 2nd pers. sing. and plur. of indic. perf., conj. plup., and inf. perf. of those verbs whose perfects end in *-si -ssi* or *-xi.* This syncope is most common in the old dramatists—some such forms occur even in Cicero.

201. **Phanium,** the bride of Antipho.

203. **fortis fortuna adiuuat.** Cf. Menander apud Stobaeum *τόλμῃ δικαίᾳ καὶ θεὸς συλλαμβάνει.* The proverb is of frequent occurrence. Cic. quotes it de Fin. 3. 4; Tusc. Disp. 2. 4: Virg. Aen. 10. 285 *audentes fortuna iuuat,* and Butler Hudibras 1. 3. 395 'Fortune th' audacious doth *iuuare* | but lets the timidous miscarry'.

204. **non sum apud me,** 'I'm all abroad': a usage confined to comic dialogue. Cf. Andr. 408, 937: Hec. 707: Plaut. Mil. Gl. 1345, French 'je n'y suis pas'.

206. **non possum inmutarier,** i.e. I cannot assume a confidence which I do not feel. For form in *-ier* vide supr. 92.

208. **quom** *causal* is constructed like *quom* concessive, supr. 22, note.

hoc nil est, *hoc* perhaps used contemptuously of Antipho

himself. Cf. Cic. Verr. *etsi hoc nescio quid nugatorem sciebam*, so *τοῦτο*, Aristoph. Eq. 854, Ran. 73.

ilicet=*ire licet*, as *scilicet*=*scire licet*. ''Tis all over'. Don. says 'semper ilicet finem rei significat, ut actum est: sic iudices de concilio dimittebantur, suprema dicta quum praeco pronunciasset ilicet, quod significat ire licet'. Cf. Eun. 55 *actumst, ilicet | Peristi*.

209. On masks, see note on 51.

210 sqq. Cf. Les Fourberies de Scapin, Act 1, sc. 4: '*Scapin*. Allons! la mine résolue, la tête haute, les regards assurés. *Octave*. Comme cela? *Scapin*. Encore, un peu davantage. *Octave*. Ainsi? *Scapin*. Bon: imaginez-vous que je suis votre père qui arrive, et répondez moi fermement comme si c'était à lui-même'.

210. **satine.** Dz. gives these rules for affixing *-ne* or *-n*. I, after consonants, naturally *-nĕ*. II, after long vowels in (*a*) words of more than one syllable *-n*, (*b*) monosyllables either *-n* or *-nĕ*. III, after short vowels (*a*) before vowels, as a rule, *-nĕ*, (*b*) before consonants (*α*) when the word with the particle has the verse accent *-nĕ*, (*β*) otherwise *-n*. IV, after words in which, before *-ne*, *s* has fallen out, simple *n* (e.g. *ain*, *scin*, *censen*, *sanun*, *poterin*). *Satine* and *potine* are but apparent exceptions to IV, being formed from *sate -ne*, *pote -ne*.

212. **et uerbum uerbo, par pari**, &c. 'See that you answer him word for word, tit for tat'. Cf. fuller form, *par pro pari*, in Eun. 445.

213. **protelet**, 'drive you from the field'. A military term (*telum*). Cf. Turpilius (Ribb. Com. Fr. p. 96) *patria protelatum esse saeuitia patris*. See Lucr. 2. 531 *undique protelo plagarum continuato* [*protelo*, i.e. *tenore;* Don.]. It is also explained *tractus iumentorum sub iugo continuatus*.

219. **tu iam litis audies: ego plectar pendens.** '*You'll* get a wigging: I shall be stripped up and flogged'. There is a contrast of the master's and slave's fate as in Heaut. 356 *tibi erunt parata uerba, huic homini uerbera*. Slaves were sometimes hung up by the hands, with weights attached to their feet. Cf. infr. 250 and Eun. 1021. Floggings, wearing the *furca*, *κυφωνισμός* [And. 865 *quadrupedem constringito*], work in the country, banishment from the cook-shop and other city delights, were the usual punishments.

220. **fefellerit.** The tense is in agreement with that of the principal sentence, though the present might stand here as

in Heaut. 668 *nisi me animus* fallit *multum, haud multum a me* aberit *infortunium.* [Dz.]

223. **aufer mi 'oportet'**, "away with your 'ought'." Cf. Juv. 6. 170 *tolle tuum precor Hannibalem.*

quin—inpera. In this sense *quin* (Ribbeck Lat. Part. p. 14) is used (1) with indic., e.g. Heaut. 832 *quin accipis?* (2) with imper. (esp. in com.) And. 45 *quin tu uno uerbo dic.* Cic. pro Mil. 79 *quin sic attendite, iudices.*

225. **in re incipiunda.** The participle in *-dus* is virtually a pass. pres. 'at the beginning of the plan'. So, *ante conditam condendamue urbem* (before process of building) Liv. pref. Vergil's *uoluendis mensibus* is a transl. of Homer's περιπλομένων ἐνιαυτῶν.

226. **uincibilem,** 'telling', 'sure of success', used in an active sense. So *placabilis* infr. 961 and Ad. 608, *tolerabilis* (?) Heaut. 205, *impetrabilis orator* Plaut. Most. 5. 2. 4, *genitabilis* Lucr. 1. 11 (see Munro), *mactabilis* (=*qui mactat*) Lucr. 6. 805, *penetrabile frigus* and *telum* Verg.; *dissociabilis* Hor.; *exitiabilis* Plaut., Cic., Liv., Tac.; *pernitiabilis* Liv., Tac.; *reparabilis* Pers.; *illacrimabilis* (of Pluto) Hor.

227. **nunc ipsast opus ea.** *Opus* has a double constr. (*a*) with the abl., causal or instrumental; *opus* really = a work. The phrase is equivalent to *qua re fiet opus?* Cf. Germ. 'es ist ein Werk', (*b*) it appears as an indeclinable adjective, e.g. infr. 557 *quantum opus est argenti, loquere.* This use may possibly have arisen from the difficulty of judging in some passages whether it was followed by a nom. or abl., e.g. *iam hoc opus est:* see Heinrichs de usu Abl.

229. **in insidiis hic ero**, 'will lie here in ambush'. Cf. Plaut. Pseud. 959 *at ego hic in insidiis ero.* All the best MS. authority is for this reading: Bentley however reads *subsidiis* = in the reserves, i.e. as it were in the ranks of the *triarii*, who would advance only when the two front ranks wavered. This reading (which is forbidden by the scansion) would perhaps harmonize better with *subcenturiatus* in the next verse, which = one introduced to fill up the complement of a regiment, or to step into the place of a fallen soldier. Cf. Ribbeck, Com. Frag. p. 72, Caecilius 229 *nunc meae malitiae* | *Astutia* [*te*] *opus est subcenturiare*, i.e. come to the aid of, back up.

231. **tandem** = ποτε, 'I wonder'. Cic. Cat. (opening) *Quousque tandem abutere, Catilina, patientia nostra.*

232. **ac mitto inperium.** 'Nay, I waive the question of authority'; *mitto*, as often, = *omitto.* Later codd. have *age* for

ac: but *ac* corrected by Faernus from the Bembine and from the quotation by Cic. ad Att. 2. 19. See textual note.

234. **monitor—uix tandem,** *monitor=magistrum* supr. 72, and as *tandem* strictly='just so far', we may trans. 'well scarcely all that'. Geta perhaps glances at Phaedria or at the audience. Parry trans. 'who prompted the whole affair. GE. Scarcely that'. Or, *uix tandem,* sc. *mei meminit,* 'He remembers me at last'.

237. **tacitum,** 'without expostulation'.

238. **illud durum,** &c. 'That's a hard knot! GE. I'll untie it: let me alone'.

241, &c. Cic. Tusc. 3. 14 quotes these verses and the analogous sentiment from Euripides (Dind. Poet. Scen. fr. 392):

ἐγὼ δὲ τοῦτο παρὰ σοφοῦ τινος μαθὼν
εἰς φροντίδας νοῦν συμφοράς τ' ἐβαλλόμην
φυγάς τ' ἐμαυτῷ προστιθεὶς πάτρας ἐμῆς
θανάτους τ' ἀώρους καὶ κακῶν ἄλλας ὁδούς,
ἵν' εἴ τι πάσχοιμ' ὧν ἐδόξαζον φρενὶ
μή μοι νεωρὲς προσπεσὸν μᾶλλον δάκοι.

242. **aduorsam,** 'which meets them'.

243. '*pericla, damna, exilia; peregre rediens semper cogitet,*' so A, Faernus, &c. Bent. corrected by omitting *exilia* and inserting *secum* after *semper*, bringing the vs. into agreement with the best MSS. and Edd. of Cic. Tusc. 3. 14. 30.

pericla, the everyday speech of common writers uses contracted form only.

peregre rediens, 'coming from abroad', so Plaut. Stich. 585, id. Truc. 1. 2. 26, cf. Titinius 33. See Ribbeck Lat. Part. p. 2.

cogitet. Supply *quisque* from *omnis* in 241. With the whole passage, cf. Les Fourberies de Scapin, Act 2, sc. 8, 'que pour peu qu'un père de famille ait été absent de chez lui, il doit promener son esprit sur tous les fâcheux accidents que son retour peut rencontrer, se figurer sa maison brûlée, son argent dérobé, sa femme morte, son fils estropié, sa fille subornée, et ce qu'il trouve qui ne lui est point arrivé, l'imputer à bonne fortune', &c. Scapin employs the same parody, as Geta here.

246. **omne id deputare esse in lucro.** *Deputare* depends with a slight change of construction on *cogitet* or perhaps on *oportet*, 242. Cf. inf. 251, and for the sentiment Hor. Od. 1. 9. 14 *quem Fors dierum cunque dabit, lucro | Appone.* Cf. *putare* of adding up accounts. Ad. 208 *frustra egomet mecum has rationes puto.*

247 sq. Cf. the excellent parody by Syrus of Demea's words in Ad. 423 sq.

248. **meditata.** For deponent in passive sense, frequent in popular language, cf. Eun. 383 *despicatus*—and in the poets: in Hor. alone, *abominatus, detestatus, modulatus, metatus, interminatus*, &c.

249. **molendumst in pistrino.** *st* conjectured by Bent. Codd. *molendum esse* [A], and *usque.* Don. says "uitiosam locutionem seruili personae dedit Ter., nam integra esset, si diceret 'habendas compedes'; unde quidam non 'esse' sed 'usque' legunt". Tr. 'There will be grinding in the mill', a form of hard work dreaded by slaves. Cf. And. 199 *te in pistrinum, Daue, dedam usque ad necem.*

250. **opus ruri faciundum.** Town slaves hated country work. Horace (Sat. 2. 7. 118) threatens a refractory slave with *accedes opera agro nona Sabino.* But the slaves of Athenians would have to work on country estates and in mines: and although Terence is careful, as a general rule, to represent the more intimate relations which Greek life admitted between master and slave, yet occasionally, in detail, his allusions bear more strongly on Roman habits.

ruri. The genuine locative in *-i* (both Gk. and Lat.), so *domi, humi, animi, uiciniai* (*ae*), *ubi, ibi, illi* (*illic*), &c.

252. **hominem adire,** 'quasi in praelium', Don. Verg. Aen. 5. 379 *audet adire uirum. Homo* has three principal usages in comedy, (1) almost = *is;* so very frequently, more than fifty times, in Terence; (2) = *ἀνήρ*, e.g. Soph. Aj. 817 *ἀνδρὸς Ἕκτορος*—a title of respect like *monsieur votre fils*, cf. infr. 1005; (3) = *ὅδε.*

in principio. As a mil. term = 'in front line', this would harmonize well with *adire;* but the technical meaning is confined to the plural.

255. **saluom uenire...** The customary greeting to a friend returning from abroad was *saluom uenisse gaudeo*, or some variety of the phrase. Cf. Heaut. 407; Hec. 353; Eun. 976; Ad. 80; Phorm. 286, 610. The pronoun *te* can be inserted or omitted at will.

hoc refers to his last words.

262. **lenem illum,** &c. Dz. *aus dem milden Vater.* Notice contrast of *lenem* and *acerrumum* brought out by their position. See Pott, chap. II. § VII., on the position of contrasted words.

265. **unum quom noris omnis noris.** So A. Bentl. says, 'quanto gratius est haec simplicitas quam ista uarietas'—later

codd. *cognoris*. Cf. And. 10 *qui utramuis recte norit ambas nouerit*.

266. See textual note.

267. **illest.** Sc. *in noxia*.

268. **inprudens.** 'Unwittingly'.

269. **cum illo haud stares,** 'You would not stand by him', =*pro illo stare* (Don.). Cf. forcible phrase in Liv. 26. 41 *cum dii prope ipsi cum Hannibale starent.* The more usual expression is *ab illo, ab illius parte.* So *hinc stas*, Plaut. Men. 799. Verg. Aen. 12. 565 *Iuppiter hac stat.*

270. **culpam in se admiserit.** Phaedria is about to plead that Antipho was forced into the marriage. *Admitto* looks to the moral liability, freely incurred, *committo* to the overt act. Tr. 'allowed himself in a fault'.

271. **rei—famae.** These refer to Phanium's fortune and character, and may be (1) genitives. Cf. Tac. Ann. 13. 46 *potestatis temperantior.* Tr. 'so that he was somewhat too indifferent to her fortune or reputation'. Cf. supr. 120 *indotatam atque ignobilem;* (2) datives. So Plaut. Rud. 1254 *linguae tempera*, and then *rei* and *famae* would best apply to Antipho himself.

272. **non causam dico**=*non recuso* (Don.), or, 'I do not plead for him, to prevent', &c.

273 sq. Cf. Les Fourberies de Scapin, Act 1, Sc. 6.

276, 7. **adimunt—addunt.** Sc. by their decisions. Cf. the Mosaic regulation, Lev. xix. 15, and the sentiment of Antiphanes, *καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς | τὸ μὲν γὰρ ἔλεος, τὸ δ' ἐπιτίμησιν φέρει.*

280. **tua iusta,** 'the rights of your case'. *Iusta* is made a substantive and has an attribute joined to it. See Roby, § 1063.

281. **functus—officium.** *Fungor* has an accus. in Terence, without exc. *Utor, fruor*, &c. both accus. and abl. (of the means), see Roby, § 1223. **liberalis,** 'gentle', supra 168. There is all the more plausibility in Phaedria's account, because Antipho was naturally timid; he says of himself, *non possum immutarier.*

287. **bone custos,** &c. Ironically, as *uero* indicates. Cf. Verg. Aen. 4. 93, where Juno taunts Venus, *egregiam uero laudem et spolia ampla refertis, | tuque puerque tuus.*

columen. Cf. *mearum | grande decus columenque rerum,* Hor. Od. 2. 17. 4. On the form see Ritschl, Trin. proleg. p. lxiv.; the root is CEL—as in *celsus.* There is a technical meaning involved, as in *columella,* which = *seruus maior domus,* as in the epitaph, *seruos nec infidus domino neque inutilis cuiquam! | Lucili columella hic situs Metrophanes.*

292, 3. **seruom hominem** sqq. For the form cf. Plaut. Mil. Gl. 563; Epid. 1. 1. 58; And. 755, *mulier meretrix;* Sall. Jug. 12 *mulieris ancillae.* Slaves were not allowed at Athens to give evidence except under torture, nor to come forward as *συνήγοροι.* Meier and Schömann, Att. Proc. pp. 667 sqq. At Rome it was illegal for slaves to give evidence at all against their masters, except in cases of incest or adultery—*de seruis nulla quaestio est in dominum nisi de incestu, ut fuit in Clodium,* Cic. pro Mil. 22. 59.

dictio. Verbal substantives in *-io* have as a rule in Plaut. the cases of the verb from which they come, e.g. Plaut. Curc. 626 *quid tibi* istum *tactiost*—cf. the double constr. at Eun. 671, *quid* huc *tibi reditiost?* uestis *quid mutatiost?* Roby, § 1400.

294. **do.** This is Fleckeisen's conjecture for *addo* [A] which will not scan; Lachmann Comm. in Lucr. p. 81. Other codd. *adde.* Wagn. is incomprehensible.

296. The law is mentioned above, 125. See Dict. Antiq. s. v. *Epiclerus.*

301. **faenore.** Root FE—cf. *fui, fero, fecundus, felix,* &c. See M. Varro ap. Aul. Gell. 16. 12. 7, Faenus *dictum est a fetu et quasi a fetura quadam pecuniae parientis atque increscentis. Idcirco et M. Catonem et ceteros aetatis eius 'feneratorem' sine* a *litera pronuntiasse tradit, sicuti 'fetus' ipse et 'fecunditas' appellata.* He ridicules an absurd derivation from *φαινεράτωρ ἀπὸ τοῦ φαίνεσθαι ἐπὶ τὸ χρηστότερον.* Cf. Non. 54. 5; Fest. 86. 94.

302. **siquidem quisquam crederet | te uiuo.** At Rome young men under twenty-five years of age were placed under a *curator* for protection against fraud. Any one under that age who contracted a debt was not liable, nor could the creditor get any satisfaction: the law is said to be of Greek origin. See Plaut. Rud. 1382; Pseudulus, 303 *lex quinauicenaria;* Tac. Ann. 11. 13; Suet. Vesp. 11.

305. **nil suaue meritumst.** 'No gentle treatment is deserved'. For the passive use we have justification in Liv. 8. 7 *ignarus laus an poena merita esset.* Cf. note on *meditata,* 248.

Bentl. alters to *nil suaue meritast*, applying it to Phanium; Goveanus to *meritu'st*. Cf. infr. 1014, where A has *meritum*, not *meritam*. Another interpretation is that of Don., *nihil mihi mercedis suaue est ut ego illam cum illo nuptam feram: suaue meritum enim suauem mercedem significat*. Then trans. 'Nothing that I could get would content me if I allowed this marriage'. Cf. Plaut. Poenul. 1. 3 *ut non ego te hodie emittam manu, non meream quantum aquae in mari neque nubis quantum*, &c. Men. 1. 3. 34 *neque hodie ut te perdam, meream deûm divitias mihi*. Cic. de nat. deor. 1. 24 *quid mereas ut Epicureus esse desinas?*

307. **nĕmpe.** At Plaut. Trin. 327, three of Ritschl's codd. write it *nepe*.

patronum. Perhaps = 'advocate'; a προστατής, whom a stranger at Athens would require to represent him or her in a law court.

308. **faxo.** This old future is formed by adding *-so* to the present stem; e.g. *leuo, leua-so* (which when spelt *-sso* is due to wrong analogy as though it were like contr. of *leuasse* from *leuauisse*); *ago—axo; facio* (*i* omitted) *faxo*. See Peile, p. 318 n., whose arguments on the other side are very weighty. Then it corresponds exactly with Gk. fut. λύσω, πράξω, τύψω. See also Madv. § 115 f; Roby, § 1486. If *faxo* is to be taken as a fut. perf. = *fecero*, we may compare for construction 426, 681, 882; Ad. 127 *si pergis, abiero*; Hor. Epod. 15. 24 *ego uicissim risero*. For the mood *faxo—aderit*, see Roby, § 1605, 'In Plaut. and Ter. *faxo* is frequently used with an indic. fut. logically, not grammatically, dependent'.

310. **Pamphilam.** Phaedria's mistress.

311. **penatis—salutatum.** Greeting to the household gods was the first duty of a pious Roman. Cf. Plaut. Stich. 534.

314. **ut ne** = simple *ne*. Cf. Hec. 595; Eun. 439; Heaut. 269; infra, 415.

ACT III.

315. Cf. the beginning of Demipho's speech, supr. 231 sq.

317. **oppido,** 'extremely so'. Festus, p. 184 'oppido *ualde multum; ortum est autem hoc uerbum ex sermone inter se congratulantium quantum quisque frugum faceret, utque multitudo*

significaretur saepe respondebatur 'quantum uel oppido satis esset'. Hinc in consuetudinem uenit ut diceretur oppido pro ualde multum. It was already obsolete in Quintilian's time, 'oppido *sunt usi paulisper tempore nostro superiores*', 8. 3. 25. In usage it is chiefly confined to colloquial language, but in Liv. and Cic. (not orations). It prob. = 'on the plain', with which cf. *plane.* Ribbeck (p. 44) explains it as *ob pedom.* Roby, § 511. 1, and note on infr. 347 *postilla.* Roby, l. c., compares ἐπιπέδως, which does not occur in Liddell and Scott.

summa rerum redit. Plaut. Truc. 1. 3. 46 *Quam penes amantium summa summarum redit.*

318. **intristi, &c.** 'This mess is of your mixing; yourself must eat it all' [= 'As you make your bed so you must lie']. Cf. Auson. Idyll. 6 *tibi quod intristi exedendumst: sic uetus uerbum iubet.* The allusion is to the mixing of a salad or mess eaten by rustics, of meal, garlic, grated (*intrit-*) cheese, &c. Phaedr. 1. 26. 7 *intrito Plenam lagenam posuit.*

319. **eccerē.** In Ter. here only; six times in Plaut. Paul. ex Fest. 78 *eccere iuris iurandi est, ac si dicatur per Cererem, ut ecastor edepol. Alii eccere pro ecce positum accipiunt.* Ribbeck [Lat. Part. pp. 43 sq.] derives it from *ecce- rem,* with loss of final *m.* Cf. note on infr. 347. Donaldson Varron. x. *aedem Cereris.*

320. **quid si reddet.** 'What if he shall answer?' Geta is conjecturing the line of conduct which Dem. is likely to adopt. His words and those of Phormio do not answer each other.

subueni, 'come to the rescue'. Military term. See note on 229.

323. **deriuem,** 'turn aside on to myself the current of the old man's rage'; t. t. for diverting the course of a stream. Cf. peculiar use, Lucr. 2. 365 *deriuare animum:* orig. fig. in Hor. Od. 3. 6. 19 *quo fonte deriuata caedes.*

324. **amicus.** 'Nom. pro Voc. posuit', Don. With *amicu's* of edd. cf. 1046 *Mulier sapiens es.* Andr. 702 *forti's.*

325. **in neruom,** 'end in the stocks': 'quia saepe in neruom coniciebantur ex aliquo maleficio in carcerem missi', Don. Cf. infr. 695 *Nostra causa scilicet in neruom potius ibit.* The *neruos* was used for fastening both feet and neck. Pl. As. 550 *stimulos laminas crucesque compedisque Neruos catenas carceres numellas pedicas boias,* cf. 9. s. Its history is analogous to that of *robur.*

326. **periclum**, 'trial', πεῖραν. Cf. *peri-tus*, *im-peri-tus*, *experi-ri* from an old verb *perire*. With which cf. Gk. πειρά-ω, περά-ω, κ.τ.λ. Corssen Kr. B. p. 346; Curtius Gk. Etym. 1. 356; Peile, p. 112.

pedum, specified because of the *neruos* of v. 325.

327. **deuerberasse.** With this exaggerated boast cf. supr. 47 note.

328. **hospites**, 'foreigners'. Both *hospes* and *hostis* orig. meant 'stranger'; then the words differentiated. We should have expected *tum h. tum ciuis?* The awkwardness and weakness of the vs. combined render it very suspicious. Interpretations for *quo m.*, &c. are (1) 'The better I know them the oftener I harm them'; (2) 'The better I know my way the oftener I tread it', referring to v. 326.

329. **enumquam.** '*En* uim habet indignationis'. Don. to infr. 348. Ribbeck, Lat. Part. p. 34. 'Come now, have you ever heard of a suit being laid against me for assault', supr. 127. Cf. Menander in Misogyno, ὄμνυμί σοι τὸν ἥλιον, ἦ μὴν ποιήσειν σοι γραφὴν κακώσεως. *Dica* is more suitable here than γραφὴ, as it = 'private suit'.

330 sqq. "PH. Because we do not spread nets for hawks and kites that do us harm; the net is for the harmless birds. The fact is, pigeons may be plucked—hawks and kites mock our pains. Various dangers beset people who can be pilfered —*I* am known to have nothing. You will say: 'They will get a writ of habeas corpus'. They would rather not keep a large eater; and I certainly think they are right to decline requiting a bad turn with a signal favour.

GE. Antipho can never repay his obligation to you.

PH. On the contrary, a man can never quite repay his patron. Think of your coming empty-handed, perfumed and fresh from the bath, with your mind at ease, while *he* is devoured with care and expense, all for your gratification. He snarls, you can smile;—the wine is to come to you first—you are to sit down first—a puzzling banquet is served, etc." [Translated by Prof. Jebb.]

330, 1. **tennitur.** So all modern edd. But is it safe to go against all codd. with one grammarian who recognises the MS. reading? Cf. Plaut. Mil. 1407 *dispennite—distennite.* No doubt *-nn-* represents the *pronunciation* of the word.

332. **illis—illis**, referring to different people, are very awkward. Bentley's *istis* would be an improvement.

333. 'Others from whom something can be pilfered are in

danger from different quarters'. Cf. Juv. 10. 22 *Cantabit uacuus coram latrone uiator.*

334. **d. ducent d. d.** Note the forcible alliteration, as at 347. The condemned debtor was assigned to his creditor as a slave if no one would release him; such a man was styled *addictus* as opposed to *nexus* when the man gave his services voluntarily to liquidate the debt.

338. **regi**, supr. 70 note.

339. **asymbolum.** [Best MSS. here and Andr. 88, Eun. 540 have *y* not *u*. Greek υ went into Latin *y* (e.g. Myrrina, Myconius, Glycerium, Chrysis, Syra, Pyrrus, Byrria, &c. in Ter.); *u* (e.g. Simulus); *o* (Storax = Στύραξ). That *u* was not necessarily the older form is shewn by a comparison of *Pyrrhus* (so Eun. 783 A) with *Burrus.*] 'To think of your coming without paying your share'. *symbola* (συμβάλλω), see Andr. 88 *symbolam Dedit, cenauit.* Eun. 540 *ut de symbolis essemus.* Liddell and Scott, s. v. ἀσύμβολος. These vv. are said to be a reminiscence of Enn. Sat. 6 *Quippe sine cura laetus lautus quom aduenis Infertis natio et expedito bracchio Alacer celsus lupino exspectans inpetu Mox dum alterius abligurias bona: quid Censes dominis esse animi? pro diuom fidem! Ille tristis cibum dum seruat, tu ridens uoras.*

balineis = Greek βαλανεῖον restored by Umpfenbach from A[1].

340. **ille**, the patron.

341. **ringitur.** 'He snarls': 'ringi est stomachari tacitum; est enim translatio a canibus latraturis', Don. Hor. Ep. 2. 2. 128, where Or. quotes Cic. ad Att. 4. 5. 2 *Ei subringentur qui uillam me moleste ferunt habere.*

342. **dubia**, 'puzzling', Pacuv. 307 *O multimodis uarium et dubium—diem.* Hor. Sat. 2. 2. 76 *Vides ut pallidus omnis Cena desurgat dubia.* French 'un ambigu' [Stallb.], 'un embarras de richesses'.

345. **praesentem deum.** Men. Ἀλ. 8 τὸ γὰρ τρέφον με τοῦτ' ἐγὼ κρίνω θεόν. Verg. Ecl. 1. 41; Georg. 2. 127; Aen. 12. 152. The idea in *praesens* is that the god comes as soon as called. Ps. xlvi. 1 God is...a very present help in trouble.

346. **senĕx** to be thus scanned and not *s'nex* as has been suggested. See introductory note on metres and Peile, p. 323.

coitiost, one of the many military mets., = 'shock'. Cf. French proverb 'Ce n'est que le premier pas qui coûte'.

347. **postilla**, like *posteā, postideā, posthac, intereā, praeterea, praeterhac,* probably originally ablatives, cf. Neue 2. 493;

Ritschl op. 2. 270. [Or they may represent *post illa(m) rem:* the final nasal being pronounced very faintly. Don. ad Ter. Ad. 207 'm littera est nimium pressae vocis ac paene nollius'. In early times the Romans pronounced *m* final so little that many doubted whether to write it or not; and in inscriptions of B.C. 200 it is oftener om. than written. But after this date until third century A.D. it was always written as well as pronounced, except when irrevocably lost. Compare *amo* (=*amami*) with *amem, inquam, sum.* In the scribbling on walls of Pompeii it is usually wanting, e.g. *tota*=*totam.*]

ludas. *Ludo* used of a sham fight Tibull. 1. 4. 51 *si uolet arma, leui temptabis ludere dextra.* Cic. de Or. 2. 84 *Sed uideant quid uelint: ad ludendumne an ad pugnandum arma sint sumpturi.* So our 'play'=fencing, e.g. Hamlet 5. 2.

351. **pro deum,** 'ἔλλειψις deest fidem', Don. Cp. Andr. 237, 246; Eun. 943; Heaut. 61; Hec. 198; Ad. 746. Infr. 1008 *pro* is used with the vocative, *pro di inmortalis.*

356. The vs. om. in Cod. Regius is condemned by Bentl. The impudent Phormio had forgotten to post himself even in the main points of his story. Stilpo was, as we see later on, the name assumed in Lemnos by Chremes. A few vss. below (389) he gets Geta to prompt him.

357. Menand. 'Αδελφ. ἔργον εὑρεῖν συγγενῆ
πένητός ἐστιν· οὐδὲ εἷς γὰρ ὁμολογεῖ
αὑτῷ προσήκειν τὸν βοηθείας τινὸς
δεόμενον· αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ.

Pl. Stich. 522 *res amicos inuenit.*

ignoratur, 'is ignored'. In this sense *ignoro* is used by Pl. Amph. 1047 *quem omnes mortales ignorant et ludificant ut lubet.*

358. Parry reads here *neglig-* w. BF² against ACDEF¹GP, in 361 *succ-* with BE against ACDGFP.

359. Geta pretends to be zealous for his master's reputation; so Scapin in Les Fourberies de S. Act 3, sc. 2.

insimulabis, used both of true and false accusations: for genitive cf. constr. of *accuso, damno,* &c.

360. **ultro** 'actually', connected with *ultra, uls, ollus, ulterior, ultimus* (Corss. Kr. B. p. 301), has the force here, 'does he accuse me when I should rather accuse him?' Andr. 100 *Chremes ultro ad me uenit.*=Chremes actually came to me.

362. **grandior,** i.e. too old for Antipho to be acquainted with him.

363. **quoi in opere.** *Opus* used of field-work Eun. 220; Heaut. 72, 73, 142; Adelph. 518. [Cas. illustrates opera = manual labour by Cic. Off. 1. 42. 150 *illiberales autem et sordidi quaestus mercenariorum quorum opera non quorum artes emuntur.*]

uita = *uictus*, livelihood.

ruri, Paul. Fest. "*Ruri esse non rure dicundum testis est Terent. in Ph., cum ait 'ruri se continebat'.*" Supr. 91.

365 sq. 'Often at different times (*interea*) the old man used to tell me that this relation of his was neglecting him: yet what a noble man it was! The very best in conduct of life I ever knew'. *Viderim*, perhaps conjunctive because a *class* of men is implied.

367. **at quem uirum!** Eun. 590 *at quem deum*.

368. **uideas te atque illum ut narras.** Bent. rewrites the vs. *uidisti nullum ut narras*, which simplifies the passage. As it stands, expl. (1) = *haec quae de te et illo narras, tibi sint curae; quid ad nos?* Geta says impatiently—'Oh! *you* see to this story about you and him'. (2) Make the words depend closely on *uiderim* in preceding line: Phormio has been saying what an excellent man Stilpo was; Geta comments 'Oh! you may see yourself in the same light as him, according to your story,' i.e. you are alike, '*Arcades ambo*'. à Brüner's *aeque atque i.* is unmetrical.

narro = *gnari-go.* Peile, pp. 117, 371.

i in malam crucem = ἀλλ' ἔρρ' ἐς κόρακας. Plaut. Rud. 175, 6, *surrexit: horsum si capessit, salua rest: sed dextrouorsum auorsa it in malam crucem.*

370. **inimicitia,** ἔχθρα: here little more than 'quarrel'.

371. **quam** refers to *hanc* (Phanium) in preceding vs.

373. '**tandem** et uersui officit et sententiae'. Bentl. Wagner defends *tandem* in spite of its weakness.

carcer, 'jail-bird'. Don. quotes fr. Lucil. *carcer uix carcere dignus. Crux, patibulum, prostibulum* also used as terms of abuse. The *carcere* of later MSS. shows how hand-copyists found the word.

374. **extortor—contortor.** Note the play on words. Casaub. compares the Aristophanic words στρεψοδικεῖν, στρεψοδικοπανουργία (Nub. 434; Au. 1468).

377. **hodie** omitted in many MSS. because not understood. Cf. Plaut. Pers. 218 *Numquam ecastor hodie scibis.* The word is usual in conversational language. See Conington on Verg. Ecl. 3. 49.

378. **adulescens**: Phormio was not what we should style a young man, but *adul.* is a very variable term, extending from the age of puberty to 30 or even 40. Contrast Varro in Censor. 14 *secundo [gradu] ad tricesimum annum ab adulescendo sic nominatus* with Cic. Phil. 2. 118 *defendi rempublicam adulescens* [alluding to B.C. 63 when he was over 40].

bona uenia, 'with your good pleasure'.

381. **qui**, 'in what way'.

382. '**expiscari** est diligentissime quaerere ubinam pisces lateant.' Don.; = 'fish for'. Cic. ad Div. 9. 19. 1 *Nescis me ab illo omnia expiscatum.*

proinde quasi, 'just as if'.

384. **sobrinum.** 'What! not know your second cousin?' *consobrini*, children of mother's sister; *sobrini*, children of *consobrini*, i.e. second-cousins. [? = *sororini*, sister's children, Roby, § 839.]

enicas [*e*, *nec*-]. 'You're killing me'; infr. 515 *optundes.*

385. **nomen?** See supr. 356.

maxume, 'certainly'.

387. **subice**, 'prompt me'. [The old spelling was *subiice*; but the Romans disliked the concurrence of the *ii*, and spelt such words either *proiĕcere* or omitted the consonant *i*. Peile, pp. 310, 311; Munro on Lucr. 2. 951.]

389. **-nĕ** inserted after *ego* by later codd. is one of many such interpolations. In dialogue the mere tone of the voice would suffice to mark the question.

atque adeo quid mea. 'And even so what is that to me?'

391. **noram.** Ritschl Tr.[2] 952, 957 denies that *noris*, *nosse* are allowable in Plautus. Here however all Umpf.'s codd. exc. DG read the shorter form. Cf. Peile, pp. 331, 355.

393. **rem decem t.** 'A property of ten talents'. A talent was worth over £240.

394. **malfaciant.** Lachm. (Comm. p. 129) scans *Di tibi malé-* and at Andr. 52 *Libérius uiuéndi*, &c., which Wagner writes *librīus uiuendi*, &c.

395. **auo—atavo.** Direct lineal descent (ἔκγονος) would of course be the highest claim to an inheritance.

esses proferens = *proferres*. This construction, though found in such writers as Sophocles [e.g. Ai. 588 μὴ προδοὺς ἡμᾶς γένῃ],

is usual in the analytic stage of language. Cf. Andr. 508 *ut sis sciens = ut scias.*

397. **face.** This longer form is usual in Pl. and Ter., especially in compounds, except those of *fero. Edice, adduce, effice.* At Pl. Tr. 174 A alone has *fac;* ib. 1008 *fac* libri; *face*, Faber.

398. **cedo.** In conversation a query is often put logically but not grammatically dependent on another verb or sentence, e.g. on such expletives as *dic mihi, uide, cedo,* &c. So, often in Plautus and Terence when later writers would make the query dependent and use the subjunctive. Cf. our 'Tell me, where are you?' Roby, §§ 1761, 1605, 1607. [-**do**, future imperative; pl. *cette = cedite* found only in early scenic poets.]

399. **quibus me oportuit.** Supr. 383 *Ego me nego;* 447 *Cratinum censeo.*

405. **solus regnas.** Ad. 175 *regnumne Aeschine hic tu possides?* The title *βασιλεὺς* at Athens was almost as distasteful, though for a different reason, as that of *rex* at Rome, and was preserved only in *ἄρχων βασιλεύς*, with which cf. *rex sacrificulus.*

406. **apiscier.** Heaut. 693 *Deorum uitam apti sumus*, where also the majority of MSS. read the compound verb.

For the law at Athens on this point cf. Demosth. in Lept. p. 502 (ed. Reiske) *οἱ νόμοι δὲ οὐκ ἐῶσι δὶς πρὸς τὸν αὐτὸν ὑπὲρ τῶν αὐτῶν οὔτε δίκας οὔτε εὐθύνας οὔτε διαδικασίαν οὔτ᾽ ἄλλο τοιοῦτον οὐδὲν εἶναι.* C. Timoc. p. 717 *ὁ μὲν (νόμος) γε οὐκ ἐᾷ περὶ ὧν ἂν ἅπαξ γνῷ τὸ δικαστήριον πάλιν χρηματίζειν.*

409. Dziatzko compares Eun. 116 sq. (*Mater*) *coepit—docere—, ita uti si esset filia.*

410. **dare.** Note the active when we should have expected *dari*. There is an anacoluthon: the apodosis of the sentence ought to have consisted of some such word as *dabo.*

dotis. For dowry see supr. 125, 297.

411. **homo suauis.** Ironical, 'the pleasant gentleman'. Plato Gorg. 491 E *ὡς ἡδὺς εἶ.*

413. **meretricem—abusus sis.** For construction cf. Andr. 5 *operam abutitur.* Heaut. 133 *ad haec utenda.* Ad. 815 *mea, quae praeter spem euenere, utantur sine.*

415. **ut nequid.** See supr. 314.

ciuis, here Feminine. ['Prof. Curtius would derive also *ciuis* from the simpler root-form √CI. *Ciuitas* did not neces-

sarily imply to a Roman residence in any *one* large town', &c. Peile, p. 104.]

418. **ohe**, an interjection of deprecation. Cf. Ad. 769; Hor. S. 1. 5. 12. [Shuckburgh on Heaut. 879.]

419. **actum aiunt ne agas.** Cic. de Am. 22 *praeposteris enim utimur consiliis, acta agimus, quod uetamur uetere prouerbio.* The met. is forensic, of an attempt to rescind a judgment. [Usu. constr. *ne egeris.* Publ. Sch. L. G. § 94, p. 340.]

420. **donec perfecero.** Madv. § 360 says the indic. is used when action has already begun, the subjunctive when the action has not begun or when design is to be expressed. Verg. Aen. 2. 719 *donec me flumine uiuo Abluero.*

modo gives force and impatience to the imperative. Eun. 65. Wagner there notes that the phrase *sine modo* usually threatens.

421. **tecum nil rei nobis** corresponds to the Greek *τί ἐμοὶ καὶ σοι;*

423. **aetas,** 'time of life'. Juv. 7. 33 *sed defluit aetas Cassidis et pelagi patiens.*

426. **tu tĕ idem melius feceris.** *Te* is probably the abl. of the means rather than the acc. 'You had better do the same with yourself', i.e. leave your house rather than expel your son. Cf. supr. 137 *Quid te futurumst. Idem* may be masc. but is probably neuter: for the tense of *feceris* see note on 308.

427. **aduorsum** often stands after its case. Cf. Plaut. Aul. 682. Titin. fr. 65 *nam quid ego feci ted aduorsum.*

infelix. Cf. Liv. 1. 26 *infelici arbori suspendito.* The epithet applied (1) to the barrenness of the tree which was used as a cross; (2) to the ill-character of such a tree, Gal. iii. 14, *ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου*; (3) to the class of men likely to hang thereon.

433. **concordabis cum illa,** *ἅπαξ λεγ.* of persons.

435. **hoc age,** a sacrificial formula, often employed to call attention to the business in hand. Lucr. 1. 41 [where see Munro's note] uses *hoc agere* of writing poetry, so Juv. 7. 20 *Hoc agit;* 48 *Nos tamen hoc agimus.* Cf. Seneca de Clem. 1. 12. 2 *Exterrito senatu* '*hoc agamus*' *inquit* [Sulla] '*P. C. seditiosi pauculi meo iussu occiduntur*'.

Act 3, Sc. 3. The quiet humour of this scene is distinctively Terentian: Plautus would have worked it up to a much more comic pitch.

443. **in conspectum**, supr. 261: elsewhere *ante oculos*, Eun. 623, 794.

447. **quid ago?** 'What am I to do?' Cf. for the tense and mood Heaut. 343.

ego? Cratinum. This is livelier and better than the old reading *ego Cratinum censeo.*

Cratinum censeo, sc. *potius dicturum.* Cf. supr. 399 note. Bentley's conj. *Cratinus, censeo* destroys one difficulty to create a greater.

450. **te absente.** This might disannul the marriage, no son being allowed to marry without his father's consent.

451. **restitui in integrum**, 'be placed on a fresh footing'. See Cic. in Verr. 5, 6, who instances such a proceeding as a sign of decay: *Perditae ciuitates desperatis iam omnibus rebus hos solent exitus exitiales habere, ut damnati in integrum restituantur—res iudicatae rescindantur.* Cf. Quintil. Declam. 372 *Iudicia tamen iudiciis rescindi non posse* (Stallb.). See infr. 455; Greek modes of thought being throughout referred to, we must also bear in mind *παρανόμων γραφή.*

453. **sedulo**, 'in a business-like way'. Der. √SED, akin to *assiduus;* Roby, Vol. I. p. 390, derives it from *se* (i.e. *sine*) *dolo*.

454. Cf. Hor. Sat. 2. 1. 27 *quot capitum uiuunt totidem studiorum | Milia;* Pers. Sat. 5. 53; Cic. de Fin. 1. 5. 15. See Madv. § 479 a.

457. **amplius deliberandum censeo.** Cf. the legal term *ampliatio*, which referred to the adjournment of a trial when the *iudices* had given sentence *N. L.* [i.e. *Non Liquet*] on their tablets.

462. **quoad**, supr. 148. Cf. supr. 514 *dies quam ad.*

465. **multimodis.** Andr. 939 [where all MSS. but A *multis modis*]; Heaut. 320 [as here, due to Faernus].

cum istoc animo, for *cum* with abl. of quality cf. Andr. 940 *dignus es cum tua religione odio.* Plaut. Rud. 1303 *di te ament cum inraso capite.*

467. For the sentiment Don. quotes the fable of Aesop '*Auis cassita*' discussed in Aul. Gell. 2. 29.

468. **ut ut**, see Roby § 1697.

469. **nequid—poteretur** orig. reading of A: *potiretur* is unmetrical; infr. 830 *potior* has an abl. *curavi propria ut*

Phaedria poteretur, with gen. Plaut. Capt. 92 *potitus hostium* = *in potestatem hostium uenire.* Consult Gronov. Plut. Lect. p. 66.

tuam may be used objectively = her faith in you. This is common in Gk. *σὸς πόθος* = *desiderium tui.* Cf. Aesch. Eum. 340 *σαὶ λιταί*, ed. Drake, where see passages quoted.

470. **spes opesque.** Often joined, e.g. Plaut. Capt. 517 *Nunc spes opes auxiliaque a me segregant.*

471. **et quidem.** Parry says that the best authorities agree in reading *equidem* for *et quidem*, whereas the contrary is true. But it is found after Ter.'s time with other persons than the first. *Absentem—qui abieris* 'for running away'—tautological, but see n. on 15.

474. **numquid patri subolet,** 'does my father smell a rat?' Cf. Heaut. 899 where it is of 3rd conjug. [Dz.] Ad. 396, 7 *aut non sex totis mensibus—Prius olfecissem quam ille quicquam coeperit.*

475. **nisi Phaedria,** &c. We should rather have expected *nisi quod*, but *nisi* almost = *sed.* Cf. And. 663 and Sallust (quoted by Mer. Cas.) *plura de Iugurtha scribere dehortatur fortuna mea: nisi tamen intellego.*

476. **praebuit,** notice omission of *se.* Cf. Cic. Fam. 5. 18. 1 *Te colligas uirumque praebeas.*

ut aliis. For the omission of the preposition cf. supr. 171 *cum eo lenone quo mihist.*

477. **confutauit uerbis,** &c. 'He talked to the old man and poured cold water on the violence of his rage', this brings out the strict meaning of *confutauit*, which is conn. with *futis* [$\sqrt{}$FU, Peile p. 358] a water pitcher, cf. *futilis, effutire* (infra 746). Wagner on Heaut. 949 gives a somewhat different account.

478. **quod** accdg. to Wagn. on Eun. 215 = *quoad:* but it may equally well be an adverbial acc. of *qui.*

481. **de,** cf. Plaut. Bacch. 1038 *Fecisse dicas de mea sententia.*

482. **metuist** = *metus* (gen.), cf. Heaut. 287 *eius anuis causa.* Faernus says 'uenustius uidetur quantum metus quod quantum metus est in libro Bembino'. The sentiment is in Apollodorus, according to Don. 'non optat saluom patruom uenire secundum Apollodorum et ostendit non congruere salutem eius cum commodo suo'.

484. **palaestra** (πάλη), 'his play-ground', i.e. his mistress' house.: used in this sense Plaut. Bacch. 66 *adulescens homo penetrare huius modi in palaestram, ubi damnis desudascitur? ubi pro disco damnum capiam, pro cursura dedecus.*

485. With this scene with Dorio cf. Les Fourberies de Scapin, Act 2, sc. 6 where the rascal Carle comes in to say that Léandre must find in two hours the sum necessary to redeem his ladylove from the gipsies.

489. **triduom**, Peile, p. 122.

490. **mirabar si adferres.** Cf. And. 175 *mirabar hoc si sic abiret.*

491. **suo suat capiti.** Guyetus says 'hoc non est uersus sed monstrum, ab indocto atque inpudente interpolatore intrusum', but he has the same kind of comment on 502 sqq. and 508. Tr. 'I am afraid our pander is patching up some scheme for his own interest'. The idea in *suat* is taking on one thing to another, much as we might say 'piling it on'. This interp. seems more natural than the usually accepted one that *suat* = *suat dolos*, which is no doubt based on the phrase *consuti doli* (Plaut. Pseud. 540) and the word *sutela* (Plaut. Capt. 692). Cf. also δόλους καὶ μῆτιν ὑφαίνειν (Hom.), καταρράπτειν μόρον (Aesch. Eum. 26). Then tr. 'I fear our pander is devising some mischief. Ge. For his own head? I fear so too'. But why should they *fear* such a thing? Bentley's *fuat* (= on his own head be it), without authority, and improbable.

492. **hariolare**, 'you talk gibberish', prob. connected with *hara* a pen for cattle intended for sacrifice, or *haruga, uaruiga*, the victim itself, infr. 708. Others suggest *fari* and cf. *uaticinor.* Force of word is well brought out in Cic. Att. 8. 11. 3 *non hariolans ut illa cui nemo credidit.*

495. **cantilenam eandem canis**, 'you sing the same old song'. There was a Gk. proverb τὸ αὐτὸ ᾄδεις ᾆσμα. Cf. Soph. Ai. 292 ἀεὶ ὑμνούμενα.

499. **inpudentem.** Bent. reads *inprudentem*, because *inpudens* would be too strong a word for Dorio to use to a freeman: just as he conjectures *inprudentia* Hec. 213.

500. **ut phaleratis**, &c. *Phalerae* (from Gk. φάλαρα, Peile p. 282) ornaments for show worn on the breast by soldiers, and by horses on the forehead and breast—in trop. sense *ad populum phaleras* Pers. Sat. 3. 30.

ducas has a double meaning. Tr. 'are you so inconsiderate and impudent as to believe that you can lead me by the nose

with your fine speeches, or lead my girl home for nothing?' *ductes*, with the notion conveyed by phrase *ducere uxorem*, means 'to take as a concubine'. So freq. in Plaut. e.g. Asin. 164, Men. 4. 3. 20.

502, 3. Guyetus rejects the lines as spurious. *Neque* is the reading of the MSS. for which *atque* is read by Wagn. There are two points to be noticed, (1) the tense *occupatus esset* which refers to a past time, (2) the fact that Phaedria immediately afterwards greets Antipho with the title *o fortunatissime.* It is probable that Phaedria is regretting that his trouble did not come when A. was also in difficulties and would have felt some sympathy for him, for A. had so far got his wish that Phanium was wedded to him. Tr. 'I wish this trouble had come in my way when A. was possessed by a passion of his own' (*alia quam mea*).

2nd. Another interpretation which explains *alia*=*alia leui non hac de nuptiis quae est grauissima* is inconsistent with the facts.

3rd. Stallbaum reads *neque* and joins it closely with *alia*= *eadem.*

506. **auribus teneo lupum.** The Gk. proverb is τῶν ὤτων ἔχω τὸν λύκον οὔτ' ἔχειν οὔτ' ἀφιέναι δύναμαι, found in Aristaenetus, lib. 2. ep. 3, though the latter part is probably explanatory of the proverb. In Suet. Tib. 25, we find simply *lupum auribus tenere* and the introductory *nam* in the spurious line, here, *nam neque quo pacto a me amittam neque uti retineam scio*, points to the same conclusion. Wagn. suggests a reference to 176 supr.

508. **ne parum leno sies.** 'Ah! don't be a pander by halves'.

512. **cum illo**, i. e. the man to whom Dorio had sold her.

mutet fidem, 'break faith', Plaut. Mil. 983. Liv. 31. 28 *ne gens inquieta aduentu Romanorum fidem mutaret.*

515. **optundes**, used like ὑπωπιάζειν, S. Luke xviii. See critical note. Bentl. reads the line thus:

Optume! AN. *haud longumst quod orat Dorio: exoret sine.*

which is based on Guyetus:

Optunde! haud longum id quod orat, Dorio, &c.

Dorio may have been introduced from a reminiscence of *quod orat.*

516. **boni.** Peile, p. 328; cf. introd. note on metres.

519. **neque ego neque tu.** (1) 'Neither you nor I can alter matters': the promise of the girl to another person settles the question, (2) 'it does not concern you and me', i.e. we shall not be disturbed (*distrahi*).

quod es dignus. *quod* = quo[d] as often in Plautus, e.g. Trin. 35, 807 (Ritschl ed. 2). For the loss of this *d*, see Peile, p. 326.

521. **contra**, here and Ad. 44. Wagn. regards *contra* as an adv. and punctuates accordingly. It is very awkward and not necessary.

524. **quam ad.** Guyetus, &c. read *quoad* (perhs. from the parallel passage in Plaut. Pseud. 684) alleging that a monosyllabic prep. cannot follow its case.

525. **haec ei antecessit.** Dorio tries to evade his promise by saying that the day on which he was paid for the girl was better for him than the day on which he only expected to be paid. 'This day is before the other in point of advantage'.

526. **uanitatis.** 'Your empty plea'. So *naughtiness* in its literal meaning.

sterculinum. The form *sterquilinium* is incorrect. Bent. quotes '*sterculinum, κοπροδοχεῖον, κοπρία*'. The Gks. have a phrase *κόπριος ἀνήρ* [Lindenbrog].

527. **sic sum.** For this use of *sic*, Andr. 62 *sic uita erat;* cf. Hec. 560, Ad. 68.

532. **dare**, pres=fut. as at Andr. 238, 379.

534 sqq. 'What am I to do? Where now at a moment's notice am I, poor wretch, who have less than nothing, to find for this fellow (Dorio) the money which had been promised, if I could have wrung from him this three days' grace?'

535. **pote fuisset**=*potuisset* of inferior MSS. *Pote* is weakened from *potis:* for this loss of final *s*, see Peile, pp. 377, 8.

537. **dixti.** A form frequent in comedians, not found again till the silver age. Peile, p. 318, cf. id. p. 331.

adiuerit. Found in this form in Enn. quoted by Cic. de Sen. ad init. *si quid ego adiuero curamue leuasso*, &c. 'adiuerit. Secundum U pronuntiari [non] debet'. Don.

541. **dictum sapienti sat est.** Prov. quoted by Plaut. Pers. 4. Illustrated by 594, infr.

542. **pulchre.** Used, like *belle*, ironically.

etiam tu hinc abis? Generally interpreted as though it were preceded by a negative = 'are you not going to leave this?' i.e. 'have done with this'. For this we find justification in Ad. 550 *etiam taces? = tace:* Heaut. 235 *etiam caues?* But this is hardly necessary: it rather means 'this is excellent advice: are you yourself going to leave me in the lurch?' So Dz.

543, 4. Tr. 'am I not to triumph, if indeed I get into no trouble about your marriage [or *si* may = *quia*] without your now bidding me for your friend's sake invite condign punishment (*crucem*) by further mischief': or in my trouble ['*in paruo malo magnum malum*'. Guyetus.]

547. **preci.** Supra 104, on *precator.*

552. **di bene uortant.** This phrase is often found in neut. form, Liv. 1. 28. 1. Verg. Ecl. 9. 6 *quod nec bene uortat.*

pedetemptim. *pedententim*, *tento* are forms quite destitute of authority. Tr. 'be cautious' = *festina lente:* feeling your way step by step. Cf. Liv. 21. 28 *quaerendis pedetemptim uadis.*

554. **plus minusue faxit.** 'Something too much or too little'.

555. **uerum enim** = *enimuero:* so, *quaenam* = *nam quae*, infr. 732.

557. **quantum opus est tibi argenti.** *Opus* does not govern a genitive. The order is *q. a. opus est tibi.*

triginta minae = about £120.

562. **solus est homo amico amicus.** A reminiscence of a line in Apollodorus,

μόνος φιλεῖν γὰρ τοὺς φίλους ἐπίσταται,

as emended by Guyetus.

566. **in itinere.** Bent. *in itere*, a quite unnecessary alteration.

ACT IV.

570. Tr. 'while at the same time the age of the girl did not admit of any delay on my part'.

571. **familia** includes the whole household, slaves, &c., rather than actual members of the family: *famulus* = a servant exclusively.

575. **senectus ipsast morbus.** Apoll. *τὸ γῆράς ἐστιν αὐτὸ νόσημα.* Cf. Arist. de Gen. An. 5. 4. 10 *τὴν μὲν νόσον εἶναι γῆρας ἐπικτητὸν, τὸ δὲ γῆρας νόσον φυσικήν* [Lindenbrog]. Sen. Ep. 108 *senectus insanabilis morbus est.*

578. **consili incertum,** cf. *incertus animi* Hec. 121, supra 187 n.

579. **condicionem,** not *conditi-*, the word having nothing to do with *deditio* and other words compounded from √DHA = to place. Peile, pp. 389, 398. Guyetus says *condicio=filia;* cf. Fr. *ce parti:* perhaps a 'proposal of marriage', a 'match'. Cf. the formula for separation (*repudium*) *condicione tua non utor.*

extrario, 'an outsider', a few MSS. read *extraneo*, which is a post-Augustan word. The reading *extraneis* in Cic. Inv. 2. 56 and 59 is doubtful.

586, 7. Tr. 'should this happen, it remains that I evict myself and leave my home; for of all my belongings myself is the only friend I have'. Apoll. *ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸς μόνος.*

me excutiam may refer to the custom of shaking a cloak or being expelled from a house to show that there was nothing in it. Plaut. Aul. 4. 4. 19. Cf. Hor. Od. 3. 9. 19 *si flaua excutitur Chloe.* Verg. Aen. 7. 299 *excussus patria.* [Two other interpretations are possible, (1) Cas. 'examine myself carefully', to see what plan I can find. Cf. Pers. Sat. 1. 49 *'belle' hoc excute totum,* (2) Zeune trans. 'rob myself of all my possessions'. Cf. Hor. Sat. 3. 3. 20 *excussus propriis:* the latter part of the sentence will then mean 'my person is the only one of my possessions I can call my own'. Cf. for this sense of *meus*, Pers. Sat. 5. 88 *uindicta postquam meus* (my own master) *a praetore recepi.*]

Henpecked husbands were freq. source of merriment on the comic stage, e.g. Plaut. Asin. 5. 2: Aul. 3. 5.

589. **defetiscam** is prob. the orig. reading changed to *defetiscar* as Wagn. suggests; the use of *defessus* is the chief ground for reading the deponent: but this may be a participle formed on the analogy of *ausus*, *gauisus*, &c. The form *fatisco* is in use, and the arrangement of words is exactly that of A. Root is FA in *fa-tigo*, *fames*, *ad-fa-tim*, *χάτις*.

592. **uenio ut dicerem.** To justify this sequence of tenses *uenio* must=*adii*, and is historic present. Cf. Heaut. 492 *dum id quaero tibi qui filium restituerem.*

597. **ubi Phaedriae esse,** &c. In A letters are lost: the line is restored by transposing *sese* and *esse*. Bent. reads *ubi*

Phaedriai ostenderet nihilo minus amicum se esse, &c. Lachm. Lucr. 3. 374 [p. 161] shows that the form *-ai* in Terence is not correct.

601. **belua**, Plaut. Trin. 952 *ne tu edepol me arbitrare beluam | qui quidem non nouisse possim, quicum aetatem exegerim.* Cf. Fr. *bête, bêtise. Belua* not *bellua* is the right spelling. Peile, p. 301.

603. **duplici spe utier**, 'to have two strings to one's bow'.

604. **a primo**, 'originally' infr. 642. Cf. Plaut. Most. 3. 2. 139, Cic. Orat. 8, ed. Phil. 2, 30.

instituí, the reading of A *insti* points rather to *institi*, as Dz. suggests.

605. **hospitem**, 'this new comer', i.e. Chremes just returned from his travels.

609. **Chremĕ**. Vocative. The weak form [see critical note] has more authority here and at Plaut. Trin. 617.

610. **uolup**. The form *uolupe* is incorrect; originally it was rather a neut. subst. than the neut. of an old adj. *uolupis*. Enn. Ann. 7 *quicum multa uolup ac gaudia.* Plaut. Most. 155, it is an adverb, *uictitabam uolup.* Cf. *facul.* [Connected with Greek ἔλπ-ις, ἔολπ-α, Curtius, § 333.]

611. **compluria**. The more classical form is *complura*, as with simple *plus:* but see Aul. Gell. 5. 21. 6. In Plaut. and Ter. we find only *plura*, and in Lucr. [Lachmann on 2. 586] *plurima* is read for *pluria.* Roby, § 432.

614. **circumiri**, 'to be got round', 'cheated'. Plaut. Ps. 899 *Nam eum circum ire in hunc diem.* So *circumuenire.* Cic. p. Cluent. 79 *circumuentum esse innocentem pecunia.*

commodum=*modo* has a somewhat similar history to its English equivalent 'just'.

616. Cf. Les F. de S. 2. 8, where Scapin takes in Argante in the same way.

617. **abs**. The form usually found in connection with *te*; also before *quiuis*, Ad. 254.

618. **qui Phormio?** 'What Phormio?' Chremes as yet knew nothing of Phormio by name.

is qui istam, sc. *nobis inponit.*

621. **cum gratia**. Andr. 422 *Facis ut te decet, quom istuc quod postulo inpetro cum gratia.*

623. **fugitans litium.** 'One who eschews the law'. The present participle is used completely as a substantive: *amans, sapiens, adulescens* so used, Roby, § 1075. Cf. the Greek usage with the article [Madv. Gk. Synt. § 180 b 2] or without article: Aesch. Eum. 427 (ed. Drake) *ἀνδρὸς αἵματος καθαρσίου*, who cleanses from murder.

625. **auctores fuere,** 'have advised'. *Auctor* is a technical term for an adviser.

628. **exploratumst.** 'It's an ascertained fact; ah! you'll have trouble enough'.

630. **pono,** 'I assume'. Parry incorrectly states that *pone* is the reading of the Bembine. Cic. Brutus 165 *Nam etsi [Domitius] non fuit in oratorum numero, tamen pono, satis in eo fuisse orationis atque ingenii.* Geta means that the stakes on each side were unequal; while Phormio staked reputation and livelihood, Chremes risked only money. Phormio would have everything to lose, little or nothing to gain by a suit.

633. **dari in manum** implies something underhand: 'sine arbitro aut interprete', Don. 'What will you pocket?'

635. **facessat,** 'hinc se faciat, id est, abeat', Don. Plaut. Men. 2. 1. 24 *dictum facessas doctum,* where it is transitive.

636. **satin illi di sunt propitii?** 'Is the man in his senses?' Andr. 664 *deos satis fuisse iratos.* Supr. 74 n. Cf. the proverb, *Quem deus uolt perdere prius dementat.*

638. **commutabitis uerba.** Andr. 409 sq. *Crede—Numquam hodie tecum commutaturum patrem Unum esse uerbum si te dices ducere.* 'Verba commutare est quod altercari dicimus', Don.—as we say, 'to have words'.

642. **a primo homo insanibat.** 'At first the man was wild'. See above 604, and for *insanibat,* Roby, § 607, infr. 652 *uenibat.*

643. **nimium quantum.** Like the Greek *θαυμαστὸν ὅσον.* Liv. 2. 1 *mirum quantum.* Hor. Od. 1. 27. 6 *immane quantum.* See textual note for v. l. *libuit,* on which Guyetus remarks, '*Altera* quantum *quod ob repetitionem superflua uideretur ab ineptis librariis inepte eiecta est, et uerbum* libuit *in eius locum ineptius suppositum*'.

644. **talentum magnum.** Why great? Probably equivalent to our phrase, 'a whole talent [=£243. 15*s*.)', with perhaps an allusion to the purity and consequent popularity of Attic coinage. The epithet can hardly distinguish the Attic

from other talents from any intrinsic value, for the other talents were larger than it; e.g. the Aeginetan which was in the proportion of 82 : 57. There was however a small Sicilian talent in gold with which this may possibly be contrasted. See 789 infr. The combination *tal. magn.* occurs Plaut. Rud. 1330, Most. 647, Aul. 307, Cist. 2. 3. 19, ap. Gell. 11. 10. 6.

immo malum hercle. 'Nay I'll give him the mischief sooner: shameless rascal!'

646. 'In Graeca fabula senex hoc dicit: quid interest me non suscepisse filiam si modo dos dabitur alienae?' Don.

locaret, infr. 752 *ut potui nuptum uirginem locaui huic adulescenti.* The fuller phr. *locare (conlocare) in matrimonium* is frequent.

647. **non suscepisse** may mean 'that I never begat a daughter', but more probably 'that I never reared one': this raising of the newborn child from the ground was a token that the father acknowledged it, otherwise the babe was in danger of being exposed. Chremes, like his namesake in Heaut., may have had and rejected a daughter.

652. **incommodum.** The more usual construction with *uenire in mentem* would be *incommodi* which Bentley reads. But the nom. is justified by Eun. 233; Heaut. 886 *serui uenere in mentem Syri calliditates,* supr. 77. See note on supr. 154 *ubi in mentem eius aduenti ueniat.*

653. Cf. Plaut. Trin. 688 sqq. [Ritschl, ed. 2] *Nolo ego mihi te tam prospicere, qui meam egestatem tenes, Sed ut inops infamis ne sim: ne mi hanc famam differant, Me germanam meam sororem in concubinatum tibi, Si sine dote dem, dedisse magis quam in matrimonium.* See also Aul. 224—233.

ad ditem=*in potestatem ditis.* At Athens the amount of a wife's dowry materially qualified her position. Guhl and Koner, p. 191. This, later on in the play, is the reason why Chremes is so afraid of his wife.

655. **qui**, ablative.

661 sqq. With these claims of Phormio compare Les F. de S. 2. 8.

661. **animam debet.** The Greek proverb quoted by Don. ran: *αὐτὴν τὴν ψυχὴν ὀφείλει*, referring to a man hopelessly in debt.

oppositus, 'mortgaged'. Cf. Greek *ὑποτιθέναι* [Liddell and Scott, s. v. III.]. Catullus puns on the other meaning 'ex-

posed to', c. 26 *Furi, uiuula nostra non ad Austri Flatus opposita st nec ad Fauoni......Verum ad mille quindecim ac ducenta.*

662. **minas.** The Romans found the combination of consonants *mn* difficult, and therefore the Greek μνᾶ became in their mouths *mina.* So *techina* (τέχνη), *drachuma* (δραχμή), *Alcumena* ('Αλκμήνη). Peile, pp. 283, 433.

663. **aediculae,** like *aedes,* in the sense of a dwelling-place, generally in the plural.

666. **opus est,** 'I want'. Cato ap. Senec. Ep. 94 *emas non quod opus est sed quod est necesse.*

668. **sescentas,** μυρίας, of a large number. Cic. in Verr. 2. 1. 47 *Possum sescenta decreta proferre.* Plaut. Trin. 791 *sescentae ad eam rem causae possunt conligi.*

669. **etiam inrideat,** 'add insult to injury'.

672. **fallaciae,** 'dodges'.

673. **mea causa.** Phanium was to be eliminated in order that Antipho might be at liberty to marry Chremes' daughter, who has just come from Lemnos.

674. **quantum potest.** 'As quickly as possible'; impersonal. This the reading of A is preferable to *potes* of the rest; so Andr. 861. It is of course of the utmost importance to Phaedria to get the money for Dorio as quickly as may be. See Dorio's parting words supr. 533.

677. **repudium renuntiet.** *Repudium* strictly refers to the breaking of a contract before [ἐγγύησις], *diuortium* of one after marriage. Dict. Ant. s.v. *Diuortium.* Plaut. Aul. 4. 10. 53, 54 Ly. *Is me nunc renuntiare repudium iussit tibi.* Eucl. *Repudium, rebus paratis, exornatis nuptiis.* But the distinction was not always accurately preserved. The Athenian law made actual divorce on the woman's side a very difficult matter.

680. **Lemni,** locative, 'at Lemnos'; *Lemno* [a reading mentioned by Don.] is ablative.

praedia, (1) property which was made a security to the state by means of a 'praes', (2) land in general.

682. **emunxi,** 'I have cleaned out the old men'. To wipe a man's nose for him implies that he is a driveller and a fit subject for cheating. Here alone used by Ter. but often by Plaut. Hor. A. P. 238 *Pythias emuncto lucrata Simone talentum.* Cic.

Lael. 26, Hor. Sat. 1. 4. 8. Menander, ὑποβολιμαῖος 13, γέρων ἀπεμέμυκτ' ἄθλιος.

683. **satin id est?** A form of rebuke. Eun. 851. Geta purposely misunderstands the question as though it referred to the amount of the money.

686. **ad restim res redit.** Caecil. Synepheb. [Ribbeck Comic Fragments, p. 70] *Ad restim res redit; immo collus non res; nam ille argentum habet.* Aesch. Eum. 716 (ed. Drake); Soph. O. T. 1374 ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα. Eur. Heracl. 246, Alc. 228, Bacch. 246. [The acc. of *restis* usually in *-im*: abl. without exception in *-e*.]

687. Bentley's reading adopted in the text is very neat, cf. Heaut. 810 *ut te quidem omnes di deae quantum est, Syre* as Guyetus and Bentley read it.

688. **malis exemplis**, Eun. 946 *quae futura exempla dicunt in eum indigna.* '*Graues poenae, quae possunt ceteris documento esse*' as Don. explains.

689. It is difficult here to decide which is the better reading. Although the words **quod quidem recte curatum uelis** have much greater external evidence in their favour [see critical note on this vs.] yet the alternative **qui te ad scopulum e tranquillo auferat** is so much more effective that it is impossible not to accept it. Several codd. contain both clauses. Bentl. points out that *quod qu. r. c. u.* is a gloss in all likelihood from Ad. 372. Wagner reads *both* clauses, but this can hardly be right. Guyetus has a characteristic note, 'ex hac lectionum uarietate hi uersus siue tres siue quattuor instititii ac spurii uidentur atque hinc ablegandi sunt'.

690. **utibile**, a word used several times by Plaut., here alone by Ter. who elsewhere has *utilis*.

ulcus [Greek ἕλκος], the reading of all MSS. except A, and of Don., is preferable to *uolnus.* Wagner's note is inconsistent with itself. Cic. de Nat. D. 104 *Quidquid enim horum attigeris ulcus est.* Cic. p. Domo 12 *Tu in hoc ulcere tamquam unguis existeres.* Ov. Tr. 3. 11. 64 *Deque graui duras ulcere tolle manus.*

693. **uxor ducendast domum.** These words are more forcible if they belong to the *apodosis,* not to the *protasis,* as Wagn. says.

694. **enim,** i.q. *enimuero:* or rather perhaps the Greek γάρ. 'Why, he won't marry her'.

noui, ironical—'Oh! I daresay: no doubt he'll gladly go to prison for our sake'.

696. **in neruom**, supr. 325 note. Donatus' explanation is highly improbable. 'Decipiet: a prouerbio tracto a sagittariis: cum uis conatusque tendentis arcum non in uolatum teli sed in ruptionem nerui expetatur'.

698. **tu id quod bonist excerpis.** Cf. the fragm. of Menander [quoted by Meineke] *λέγεις | ἀεὶ τὸ λυποῦν, μηδὲν ἀντιπαρατιθεὶς | τῶν λεγομένων.*

699. **iam si**=*si iam.* 'Granting for the moment that, &c.' Munro on Lucr. 1. 968.

702. **uocandi** refers rather to the inviting of the guests than invocation of the gods: the gods to whom sacrifice would be made were Ζεὺς and Ἥρα *τέλειος.* Cf. the *προτέλεια γάμων.* Ad. 699 *Abi domum ac deos comprecare ut uxorem accersas: abi.*

705—710. 'How much befell thereafter: prodigies!
My house invaded by a strange black dog;
plump to the water-cistern from the tiles
a serpent fell: a hen was heard to crow.—
The soothsayer said 'nay': the man who reads
omens from disembowell'd victims 'nay':—
then ere the winter solstice to begin
a new engagement * * * here's most valid cause'.

705. **monstra,** *monestra* (*moneo*). Roby, § 888. 2. (c).

706. **canis**, Plaut. Cas. 5. 4. 4 *caninam scaeuam spero meliorem fore.* Hor. Od. 3. 27. 1—5, also a list of deterrent prodigies. Wagner notes that in Goethe's Faust the devil appears in the shape of a black dog: '*Faust.* siehst du den schwarzen Hund durch Saat und Stoppel streifen?'

707. **anguis in inpluuium.** Plaut. Amph. 1108 *Deuolant angues iubati deorsum in inpluuium duo Maxumi.* Eun. 589 [where also *per inpl.* was the old reading]. Theophr. c. 16 *ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ, ἱερὸν ἐνταῦθα ἱδρύσασθαι.*

inpluuium 'est locus sub caelo in medio aedium relictus unde lumen deorsum caperet: ita dictus quod eo implueret'. Varro. Strictly it is a basin in the centre of the *atrium* into which the water fell from an opening in the roof (*compluuium*). The arrangement in Greek houses was much the same: cistern in centre of the peristyle.

708. **gallina cecinit,** '*Observatum est in qua domo gallina canat superiorem marito esse uxorem*'. Don. This is better

than to explain *gallina* as a generic subst. including the cock, as Wagner does, quoting passages from Chrysostom and Clemens Alex.

hariolus, haruspex, probably connected with χορ-δή: supr. 492 for other derivations. Peile, p. 359. Parry's der. from ἱεροσκόπος is impossible. The *haruspices* consulted the entrails of victims; they were of Etruscan origin. On solemn occasions they were invited to Rome, yet their art was never held in much esteem by the more enlightened classes. Cato's saying that no *har.* could look at his fellow without laughing is significant in this respect, Guhl and Koner, p. 542. [*harispex*, the spelling of A, shows the middle vowel to be one of those sounds intermediate between *i* and *u* for which the emperor Claudius attempted to introduce the symbol Ⱶ. Cf. Quint. 1. 4. 7 '*medius est quidem inter* i *et* u *sonus*'; Mar. Victor, p. 2465 '*pinguius quam* i, *exilius quam* u'. Prisc. 1. 6. '*sonum* y *Graecae uidetur habere*'.]

709. **autem** [the reading of all good MSS.] led Fleckeisen to see that two hemistichs had fallen out. *Aliquid* read by inferior MSS. and edd. is a mere stop-gap, serving also to help out the gen. *negoti.*

Bentley's **sontica causa** [cf. Tibull. 1. 8. 51 *Parce precor tenero; non illi sontica causast*] is not likely to be right here. Guyetus reads **rem noui**, comparing *rem cibi*=cibum (Phaedr.); *res uoluptatum* (Plaut.).

711. **ut** here expresses a wish.

me uide. 'Rely on me'. Plaut. Trin. 808; Mil. 376; Rud. 680; Asin. 145; Ter. Andr. 350.

713. **uerba dare** 'to cheat'. On the form *duit* supr. 123 note.

714. **hoc,** sc. *argentum.*

amittam, 'let go'.

715. 'I will cite the person to whom and the object for which I make payment': possibly referring to the Roman method of taking a receipt (*cautio*). Cic. ad Diu. 7. 18.

716. **lubido,** 'caprice'.

717. **altera illaec.** The supposed girl to whom Phormio was engaged, supr. 657.

reiciat, supr. 18 note.

718. **rem ipsam putasti.** The strict signification of *puto* is to clear away by pruning all false notions, retaining the true.

Cf. Plaut. Rud. 1305 *Tum tu mendicus es?* La. *Tetigisti acu;* which is nearer our idiom 'you've hit the nail on the head'.

720. **dicat.** 'Let her (i.e. Naus.) tell Phanium not to be angry at our giving her in marriage to Phormio'.

721. **familiarior**, not 'more akin', otherwise Phormio would have had to marry her, but 'more intimately connected'.

723. **quid tua malum id re fert?** 'What the mischief is that to you?' *Tuā* probably, but the line scans better with *tuă* which would apparently be unique. See Madv. § 295. Roby § 1285. Key § 910. Four explanations are given of the construction of *rēfert.* (1) The forms *tua*, *mea* found with it are genuine ablatives. Kennedy, p. 417. (2) *refert = remfert*, and the possessives are accusatives: cf. *intereā, posteā, postillā*, &c. (3) Originally *refert = meae rei fert*, it conduces to my interest: the dative is contracted into *re*, and the pronouns made to agree with it, as though it were an abl. So Roby, and Smith § 283 obs. 1 note. (4) Acc. pl. neut., the obvious difficulty being in the quantity -ā: Donaldson suggested that the terminations are a remnant of *-aec* as in *haec, istaec*, &c.

724. Parry quotes as the reading of the Bembine Bentley's conjecture *facere.*

725. The verse is not so easy to scan with **quoque** which is probably an interpolation.

726. γέρων γέροντι γλῶτταν ἡδίστην ἔχει·
παῖς παιδὶ καὶ γυναικὶ πρόσφορον γυνή·

quoted from Plutarch.

727. **illas.** His Lemnian wife and daughter: to this latter he now hopes to marry his nephew.

728. **quo**, *ad quem;* **unde**, *a quo.*

730. **suasum**, ἅπαξ λεγ. in classical Latin, except once in Plautus.

731. **tolerare uiolenter**, δεινῶς φέρειν: more usually *aegre ferre.*

732. **nam quae**, *quae nam.* Roby, § 2296. Conington on Verg. Georg. 4. 445.

a fratre meo 'from my brother's house', *de chez moi.* So *abs te* 794, 840.

733. **infirmas**, 'invalid'. Hec. 101 *sed firmae hae uereor ut sint nuptiae.* There does not seem to have been any informality in the marriage except that no consent had been obtained from

Demipho: it is hard to understand, also, how Antipho could be *compelled* to break the marriage.

734. **uita**=*uictus*, cf. *βίος* Soph. Phil. 931, 933.

742. **ne-appellassis** is better Latin than *ne-appelles*. Roby § 1600, Madvig Opusc. 2. 105 sqq. [For the form *-assis* Roby § 621, 2: the double *s* prob. arose from false analogy with e.g. *amasse*=*amauisse*. Enn. ap. Cic. de Sen. *leuassō*.]

743. **St'**. is scanned as a long syllable.

744. **conclusam** as if she had been a wild beast.

745. **perperam** 'falsely': perh. connected with *πέρπερος*=*ἀλαζών*.

746. **effutiretis**, 'let it eke out'. √FŬ. Greek ΧΕϜ. Peile, p. 358. Cf. Andr. 609 *seruon fortunas meas me conmisisse futili*. Hor. A. P. 231 *effutire leues indigna tragoedia uersus*. Supr. 477 *confutauit;* Aristoph. Eq. 89 *κρουνοχυτρολήραιος*.

750. **aegritudine** except in post-Augustan Latin confined to mental sorrow. [If *hac* be omitted with all MSS. but A, *aegritudinē*. Originally *-e* of Abl. was long representing an older form *ēd*. *Sed*=*sēd* (by itself) has preserved the final *d*. Peile, p. 326.

752. **locaui**, supr. 646.

756. **composito**. Verg. Aen. 2. 129 *Conposito rumpit uocem*. Either *de conposito* or *ex conposito* was more common.

757. Plaut. Most. 1. 3. 40 *Insperata accidunt magis saepe quam quae speres*. Menander, *ταὐτόματον ἡμῶν κάλλ[ιον] βουλεύεται*. Verg. Aen. 9. 6 *Turne quod optanti diuom promittere nemo Auderet uoluenda dies en attulit ultro*.

forte temere. In this double form common in Livy, e.g. 10. 43; Cic. de Diu. 2. 68.

758. **offendi**, 'I have stumbled on', Heaut. 285.

759. **uolebam—conlocatam**. For constr. cf. Heaut. 26 *omnis uos oratos uolo*.

conlocatam gnatam. This seems the best solution of a hard passage: it is less violent than Bentl.'s *filiam locatam*. Wagn.'s objections are not of much weight. The MS. reading is hyper-metrical.

761. **hic solus**. If *haec sola* [see critical note] be read *Sophrona* is meant. But the words *maxuma sua cura* are not applicable to her. The whole verse is awkward, and it is diffi-

cult to decide whether *maxuma* is to be construed with the preceding or following words.

765. **audiemus.** Parry retains the *audies* of the codices, which is a syllable short, just as he reads supr. 759 the unmetrical *conlocatam filiam.* Bentley's *audiemus* is to be understood of the company generally: *audietis* would refer to Sophrona and Phanium.

ACT V.

766, 7. The most rational interpretation is that given by Madame Dacier 'C'est par notre faute que des méchants trouvent leur compte à être méchants: car cela ne vient que de ce que nous affectons trop de passer pour bonnes gens et pour gens commodes'. This is confirmed by 770. Guyetus, however, suggests 'ut facilitatis et largitatis nos paeniteat et expediat nobis esse malos, i.e. difficiles tenaces et parcos'. He regards 770 sqq. as spurious, as he must do to justify his comment. See Kohl, Comment. crit. in Ter. loca difficiliora.

malis. The evidence is fairly balanced between this reading and *malos*, the former is the more idiomatic.

768. **ita fugias, ne praeter casam,** sc. *fugias.* This prov. means something like 'ne sutor ultra crepidam', tr. 'Run, but not past your own house, as the saying is'. Demipho complains that when he quitted his normal miserly character he had fallen into a liberality which was foolish. Cf. Varro *longe fugit qui suos fugit*, the idea being that a man's own house is his safest refuge: don't fly so precipitately as to forget your natural shelter. This interpretation best brings out the force of *praeter.* [Or tr. 'Run for it, but not past your master's door'. Cf. Gronov. Obs. 3, 9, p. 511 sq. A prov. found in this passage only: it may refer to a runaway slave who would avoid above all things coming near his master's premises, 'out of the frying-pan into the fire'.]

769. **obiectum.** 'thrown as a sop', as to a savage animal, cf. Verg. Aen. 6. 419 sqq. *cui uates horrere uidens iam colla colubris Melle soporatam et medicatam frugibus offam Obicit; ille fame rabida tria guttura pandens Corripit obiectam.* Liv. 4. 51 *delenimentum animis Bolani agri diuisionem obici.*

770. **qui**, abl. 'therewith'.

771. **recta**, says Dz., is an adv., but this will hardly make sense. 'Who make wrong right'.

772. **illi**=*illic*, a locative.

773. **discedi**, 'to come off successfully', used impersonally. Cf. infr. 1047 and Cic. ad Att. 2. 16 *si possum discedere* (=*consequi*).

774. **ut homost**, 'inasmuch as he is human', simpler than 'inasmuch as he is what he is, a rascal'. *hauscio* is Fleckeisen's fiction: no trace of it in MSS.

780. **in eodem luto haesitas.** Cf. Plaut. Pseud. 984 *perii nunc homo in medio lutost*, Pers. 535.

uorsuram solues, 'you will have to pay your borrowing'. This is the reading of all MSS., but is a very unusual phrase and may perhaps, as Wagn. suggests, have come from confusion with the kindred *uorsuram facere*, i.e. 'minore fenore acceptam pecuniam maiore occupare', Don. The common expression is *uorsurā soluere*, which according to its der. from *uorto* implies a change of creditor (cf. *qui uortere solum*), means to borrow from B to pay A. Geta means that he had got rid of the difficulty about Phanium by incurring a fresh trouble with Phaedria's business.

781. **in diem abiit**, 'has disappeared just for the day'. Cf. Cic. Phil. 2. 34 [see King's ed.] *non solum de die sed etiam in diem uiuere*. Id. 5. 9. Id. de Orat. 2. 40. 169. Eun. 1020 *Sed in diem istuc Parmenost fortasse quod minare.*

783. **huius**, this, Bothe's conjecture, refers to Nausistrata. Palmerius' conjecture *senis* not so good. *Eius* of MSS. (kept by Umpf.) must refer to Phormio. Bent. reads *Naustratam neque eius*, but whence does he get *Naustrata?*

786. **ac re**, i.e. as you helped me just now with your money. Cf. supra 681.

787. **factum uolo**, 'I am content'; formula to express ready assent, Plaut. Bacch. 495.

788. **patris bene parta**, a phrase borrowed by Lucr. 4. 1129 *et bene parta patrum fiunt anademata, mitrae.* Cf. the substantival usage of such phrases as *bene dictum*, supr. 20.

789. **talenta argenti.** See 644 supr.

790. **statim**, 'regularly,' in this sense it is used only in early writers. Cf. Att. in Charis. *uectigalia legerant uostra et seruantur statim.* Plaut. Amph. 239. Bent. and Fleck. read *capiebat statim* which necessitates ā. Donatus' explanation 'perpetuo, aequaliter et quasi uno statu' is not so good.

791. **rebus uilioribus**, 'when things were much cheaper', this so-called abl. abs. is nothing but an abl. of attendant circumstance.

scilicet. Dem. says absently 'to be sure'.

uirum me natum, preferable to the *natam* of some MSS. and favoured by *natu* of A. Wagner incorrectly says that A has *natum*.

794. **ut possis cum illa**, sc. *conloqui*.

797. **paene plus quam sat erat**, sc. *locutus sum*.

798. **iam recte**, an indirect negative, 'It's all right'. Cf. Heaut. 518 *quid tu istic? recte.* Hec. 355 *quid es tam tristis? recte, mater.*

istac=*Phanium*, **hanc**=*Nausistrata*.

802. **redii mecum in memoriam.** With the MS. reading *redi* to scan the line we must have *redĭ* and *satine*, later on; but it is indifferent Latin, and does not agree with the sense: ['si *redi* uoluisset; dixisset utique *redi tecum in memoriam* non *mecum*', Bentl.] The phrase occurs nowhere else in exactly this form, but cf. Plaut. Capt. 1022 *nunc demum in memoriam redeo quom mecum recogito.* Cic. de. Sen. 21 *in memoriam redeo mortuorum.*

804. **hoc.** Accusative; Dziatzko compares Andr. 498 *Teneo quid erret.*

806. **perdis** seems decidedly preferable to the *pergis* of the later MSS. It is a formula to express annoyance and impatience. Heaut. 582 *perdis* [A alone] *hercle.* Supr. 515 *optundes?* infr. 856 *enicas.*

808. **homo nemost**, pleonasm, supr. 15 n., 591, Eun. 549, Ad. 259.

810. **uin me credere**, sqq. 'Would you have me believe you? or have me think that I have a fair insight into the matter you speak of? come say things are so [i.e. that Antipho and Phanium are married], why, what then is to become of that daughter of our friend [he means Chremes]? Ch. That will be all right. Dem. We are to send her about her business then? Ch. Why not? Dem. The other girl [Phanium] is to stay as she is? Ch. Yes, just so'.

811. **illa filia**, abl. supr. 137 note.

815. **perliberalis**, a thorough gentlewoman, supr. 168. Compare the moral signification acquired by the words εὐγενής, *generosus*, *gentle* [i.e. *gentilis*].

817. **di nos respiciunt.** Andr. 642 *nisi quid di respiciunt.* Hec. 772 *neque has respicere deos opinor.*

820. 'I am glad that my cousin has got his wish, however my own affairs stand'. **fratri**=cousin, the full phrase is *frater patruelis*, but 'brother' is used loosely for a near relative in many languages. Cf. the doubt about the 'brethren' of our Lord.

optigisse. The *p* is due to the sharp sound of the *t*: in writing both forms remained, e.g. *scribtus*, *scriptus*, see Munro on Lucr. 6. 92. Roby, § 78.

821. **scitus.** See note on supr. 110.

822. **quas—mederi.** Usual with dative: here and in Justinian Inst. 2. 7 with accus. *Medicor* has the same variety, Verg. Aen. 7. 756. Plaut. Mostell. 2. 1. 40.

824. **euoluere** (met. from wool), 'disentangle, extricate'. Cf. Eun. 723. Aesch. Agam. 1030 sq.

825. **si hoc celetur—sin patefit.** Wagn. calls attention to the change in mood: Antipho realises the extreme probability of exposure.

826. **ostenta**, 'held out'. Eun. 605 *an ego occasionem Mihi ostentam tantam tam breuem, tam optatam*, &c. In both places an idea is connoted of a mere glimpse. [For the loss of *b*, cf. Roby, § 78.]

827. **habendae.** Bent. wished to read *habendi*, comparing Hec. 372 *eius* (i.e. *Philumenae*) *uidendi cupidus.* Cf. also Plaut. Capt. 1008 *lucis tuendi copiam.*

828. This verse is perhaps spurious. Bentley read *ut* as the last word of the verse before. AD[1] have *suadeat*, which is decidedly weak.

830. **propria—poteretur.** 'That Phaedria should have her for his own'. For constr. supr. 282. Cf. for *propria*, Verg. Aen. 1. 77 *conubio iungam stabili propriamque dicabo.*

emissast manu. The phrase *manumittere* refers to the Roman custom of taking a slave, turning him round and pushing him away with the words, 'hunc hominem liberum esse uolo'. At Athens a slave when manumitted passed into the condition of a *μέτοικος*. Phaedria's mistress was of a low class (*πόρνη*) and in the *leno's* power: she would by being bought become a *ἑταίρα*. See Mueller on New Comedy, Lit. Hist. of Greece. Cf. Plaut. Curc. 208 on a similar subject *ego te hoc triduom nunquam sinam In domo esse istac, quin ego te liberalem liberem.*

832. **aliquot hos sumam dies.** For *sumo*=*consumo*, cf. Ad. 287 *hilare hunc sumamus diem.* Plaut. Pseud. 1268 *hunc diem prothume sumpsimus;* so *sumptus*=expense.

834. **satietatem.** Not to be pressed: only='take his fill of love'.

835. Fleckeisen's insertion of *suom* before *patrem* is presumably designed to avoid the verse-accent on *ést.*

837. **Sunium.** Promontory and deme extreme south of Attica.

839. **conficere argentum,** 'squander their money'; so Lucil. Bk. 30 *conficit ipse comestque:* but see above, 38.

840. **ostium concrepuit abs te.** 'There is a knocking at the door inside your house'. In Greek houses the door sometimes opened outwards on the street, and anyone coming out would first warn passers-by, by making a noise (*ψοφεῖν*): to knock for admittance is *κόπτειν* (*pulsare*).

841. **O Fortuna, o Fors Fortuna.** 'Oh luck! oh great good luck!' The two are to be distinguished; the Romans had a separate deity presiding over every event in life. Varro de lat. serm. 5 *dies Fortis-Fortunae appellatur ab Seruio Tullio rege quod in fanum Fortis-Fortunae secundum Tiberim extra urbem Romam dedicauit, Iunio mense.* Don. says, 'Aliud fortuna est, aliud fors fortuna: nam fors fortuna est cuius diem festum colunt qui sine arte aliqua uiuunt'.

844. **mihi.** Dat. ethicus. Cf. Plaut. Epid. 3. 2. 8 *mihi cesso quom sto.*

umerum hunc onero pallio, 'huddle my cloak on my shoulders'. *Pallium*, large outer cloak of Gk. origin and not worn by Romans except when in company with Greeks. It was of square shape, fastened over the right shoulder, leaving the right arm free. See Eun. 769 *attolle pallium*=*accingere;* Plaut. Capt. 777 *eodem modo ut comici serui solent, Coniciam in collum pallium;* hence t. t. *comoedia palliata.*

845. **adque**=*atque.* See Munro's note on Lucr. 2. 881.

848. It was a common trick when a slave was seen running to hail him and make him lose time.

849. **pergit hercle.** The whole line to *uinces* should be given to Geta. Tr. 'Gad! he's urgent; [*aloud*] for all your offensive meddling you shan't get the better of me'. Cf. Hec.

123 *tundendo atque odio denique effecit senex.* Hor. Sat. 1. 7. 6 *odio qui posset uincere Regem.* Bentley reads the line pergin'? &c.

850. **uapula.** 'Go and be hanged', expression of indifference. Cf. Plaut. Asin. 478 and Gk. *οἴμωζε—κλαίειν κελεύω—* &c. Festus quotes *uapula, Papiria,* contemptuously said by freed slave to a mistress, which occurs in frag. of Plaut. Feneratrix. Curc. 568 *Vapulare te uehementer iubeo.*

851. **familiariorem.** 'This fellow must be one of our own people' [or perhaps 'must know me pretty well'].

852. **actutum.** *actum, actum* says Roby, § 1434. A Plautine word from *actu* on the analogy of *astutum* from *astu.*

856. **delibutum gaudio,** 'steeped in joy'. Cf. Liv. 30. 16 *perfusi gaudio.*

859. '*si* **recta domum** *ibant, quem sensum quaeso possunt habere uerba* **mittit me ad uxorem tuam,** *quae ipsa ibi domi erat?*' Bentley, who conjectures *recta ad Chremem,* adding that Demipho went to *Nausistrata* direct from the forum (776).

862. **gynaeceum.** The women's apartments [called also *gynaeconitis, in interiore parte aedium,* Corn. Nep. praef.] were in the court (*αὐλή*) at the back of the house, separated from the men's by a door and passage (*μέσαυλος θύρα*).

867. **suspenso gradu,** 'on tiptoe'. Cf. Phaedr. 2. 4. 18 of a cat, *suspenso pede* (= stealthily). Ov. Fast. 1. 426.

869. **captans.** The frequentative of √CAP implies that the catching is not easy: 'catching at', 'trying to catch'.

870. **paene,** as Dziatzko notes, is in the comic writers usually joined with the perf. ind. Afran. 264 *paene perdidisti;* Laber. 100 *detrusit paene;* Heaut. 810 *paene perdidit.*

874. **somnium.** A mere day-dream. Ad. 204 *de argento somnium.*

877. **inaudiui,** 'had an inkling of'. Found only in tenses formed from perfect stem.

880. **adhibendae.** Bentley's conjecture *adhibendi* is not more necessary here than at supr. 827.

883. It is hard to understand how Guyetus could have displayed such a want of judgment as to condemn the concluding spirited scenes of the play.

894 sqq. Faernus first made this a separate scene; no doubt rightly.

885. **eludendi occasiost, &c.** Notice the apparent change in construction: the gerund is strictly active in sense and equivalent to an inf. Madv. § 419. For the inf. see Brix on Plaut. Capt. 423. Phaedria would be anxious how to get back money to repay the old men. See 535 supr.

888, 9. **ingratiis, &c.** 'This same money, given as it has been, shall continue his, will they nill they: the way to enforce this I have discovered by the course of events'. For *ut* Dz. suggests *quod*, which simplifies the construction. The discovery of Chremes' intrigue puts the old men in Phormio's power.

890. See above 51, on the use of masks.

891. **angiportum,** '*iter compendiarium in oppido*'. Fest. A *cul-de-sac* [ango, angustus]: in Hor. Od. 1. 25. 10 it is masculine.

893. **non eo.** 'I do not mean to go'.

896. **estne ita, &c.** In the MSS. this verse follows 905, where it is out of place, Umpf. alone of modern edd. keeping it there. The order in the text is due to Fleck. and is best as the subject of the verse is obviously Phanium. Bothe, not so well, placed it at the beginning of the scene after 893.

estne [ea]. *Ea* which Parry says is contained in all MSS. is not found in one of Umpf.'s.

898. **dilapidat,** 'demolish', 'to make ducks and drakes of', ἅπαξ λεγ., though Cicero, or rather Octavianus, said of Antony, *publicam dilapidat pecuniam.* [Wagner is not consistent with himself; if he followed his own rule of implicit obedience 'to the authority of the best MS.' he would have read *tractent*, supr. 17.]

903. **quod recepissem semel.** 'What I had once engaged to do'. Cf. Heaut. 1056 *ad me recipio: faciet.*

904. **heus,** usually (like οὗτος) a cry to call attention; here it implies a check on the notion imputed to the old men that Phorm. would not be as good as his word. Tr. 'Hark ye!' Roby, § 999.

911. **qui erit rumor, &c.** Cf. supr. 724. The line is prettier if we omit *populi* and read *id si feceris.*

913. **nunc eam extrudi.** This reading may have arisen from mistake as to the meaning of *uiduam.* But more proba-

bly *uiduam* is a gloss on *eam: uidua* = one who has lost or is separated from her husband, by absence or legally. Cf. Plaut. Men. 1. 2. 4 *faxo foris uidua uisas patrem;* id. Merc. 4. 6. 13. Consult Gronov. Lect. Plaut. p. 328.

914. **quae—incusaueras.** This carries us back to 413 sqq. Note the double acc. after *incusare.* This construction is much more widely used by the comic poets than by classical prose-writers. Roby, §§ 1122, 1123.

922. **argentum—rescribi.** 'Order a cheque for repayment of the money'. Allusion to a banking account. When a person paid a debt through a banker it was said to be paid *ex mensae scriptura;* when personally *de domo ex arca numerari: rescribo* is the opposite of *scribo.* Cf. for the whole process Hor. Sat. 2. 3. 69—76, where Acron. comments *rescribere est debitum soluere, hoc est, scriptum debiti liberare.*

923. **discripsi,** to portion out to different creditors. See Cic. Phil. 5. 8; id. 13. 5, or perhaps = Gk. διαγράφειν, to give a note of hand.

porro, 'immediately', supr. 746, Eun. 528 *misit porro orare ut uenirem.*

928. **alterae,** a rare form, cf. Heaut. 271. See Madv. § 37, obs. 2, so *istae* Plaut. Truc. 4. 1. 16; *solae* Mil. Gl. 356; Ter. Eun. 1004.

929. **dabat,** 'was for giving', 'offered'.

930. **in** stands for *isne* (from *eo*). **i in** would be an intolerable *hiatus.* **magnificentia,** 'swagger'.

931. **fugitiue** = δραπετής a common form of abuse, Plaut. Ps. 365; Trin. 1047; Ter. Eun. 669.

936. **in ius ambula,** 'off to the courts with you', infr. 981 *in ius eamus.* Plaut. Curc. 621, 625. Hor. Sat. 1. 9. 77 *rapit in ius.* Cic. pro Mur. *in iure conspicio.*

938, 940. **indotatis, dot.** as Dziatzko observes *feminine* adjectives used substantively.

939. **patrocinari** = προστατεῖν, the relationship existing between an Attic citizen and the resident alien whose cause or claims he defended.

943. **sepultus sum.** Cf. infr. 1026 n. 'I'm a dead man'.

947. **condonare** usually constr. with double accus. Plaut. Bacch. 1143 *si quam debes te condono.* Afran. 173 [Ribbeck

Com. Fr. p. 186] *id aurum me condonat.* Ter. Eun. 17 *quae* (accus.) *nunc condonabitur.*

948. **quid malum,** 'why, the mischief'.

949. **inconstantia,** the MS. reading *sententia* does not give good sense. Fleckeisen's conjecture is therefore adopted.

954. **inieci scrupulum,** cf. Ad. 228, 'I've put a spoke in their wheel'. *Scrupulus* is a small pebble and metaphorically inconvenience from walking with a pebble in the shoe.

957. **animo uirili.** Supr. 100 note. With *animo praesenti* cf. Eun. 769 *Fac animo haec praesenti dicas.*

958. The MS. reading *peccatum tuom* will not scan. It is better with most edd. to reverse the order than read with Bent. *peccatum tuum hóc.* Parry is wrong in quoting *delatum* from the Bembine.

961. **placabilius,** act. sense, supr. 226 n.

963. **haereo,** supr. 780 *in luto haesitas.*

964. **gladiatorio animo,** &c., i.e. with war to the knife, no quarter, see Gell. 6 (7) 3. 31 *gladiatori ad pugnandum pugnae haec composita sors est, aut occidere si occupauerit, aut occumbere si cessauerit.* Sall. Jug. 60 *auidius alter alterum sauciare quam semet tegere.*

967. **quom e medio excessit,** 'has left the world', cf. inf. 1019, Hec. 620, Ad. 479 *mater uirginis in mediost.* On *quom* with indic. though in a causal sense, supr. 208. Heaut. 381 *Edepol te mea Antiphila laudo—id quom studuisti.* Roby § 1725 remarks that the usage is not found after Cic. and that *quoniam* = *quom iam* also exhibits it.

969. **ex re istius,** to the advantage of your brother here.

971, 2. 'And have not felt such regard for this lady as to prevent your offering her so strange an insult'. *uereor* with gen. is confined to early writers [exc. Cic. Att. 8. 4. 1 *tui testimonii ueritus*] e.g. Attius 76 [Ribbeck] *si tui ueretur te progenitoris, cedo.* Pacuu. 183 *cuius pater ueretur maxume.* See Ribbeck Com. Fr. index, s.v. *uereor.* Roby, §§ 1328, 1329.

974. **incensam dabo** = *incendam.* Cf. And. 683 *inuentam dabo,* Heaut. 950 *exornatum dabo.*

975. **lacrumis si extillaueris,** 'should you dissolve in tears'. Cf. Hamlet 1. 2 'Oh that this too too solid flesh would melt, Thaw and resolve itself into a dew'. Plaut. Pseud. 818 *oculi ut extillent facit.*

976. Cannot be genuine, exactly coinciding as it does with Plaut. Most. 655.

978. **publicitus.** Plaut. Amph. 162 *publicitus ego hospitio accipiar.*

asportarier, &c., word used 551 supr. The passage hardly harmonizes with Gk. custom. The v. l. *deportarier* is a t. t. involving loss of citizenship and power of making a will, and implies generally transportation to some lonely island.

981. **in ius? huc,** &c. Phormio plays on the word *ius*, comically making Nausistrata the judge, so 984 infr. *altera est tecum* (*iniuria*).

983. **una iniuriast tecum,** 'id est, actio iniuriarum ex lege'. Don.

984. **lege agito ergo,** '*lege agito* dicebatur ei cuius intentio contemptibilis aduersario uidebatur'. Don. Cf. Plaut. Aul. 3. 3. 10 *lege agito mecum, molestus ne sis et cenam coque.*

988. **pugnos in uentrem ingere,** 'dash your fist into his belly'; unless *uenter*, as in Lucil. 11. 8, is a term of abuse, cf. γαστέρες ἀργαί.

989. **exculpe.** This, the reading of A, ='dig out'. The majority of MSS. have *exclude* which can hardly be used in such a conn. Fleck. [borrowing from a conjecture of Ritschl at Plaut. Pseud. 510] reads *exlide.* Wagner's idea that *exclude* was the reading of the archetype of A is improbable: he must have felt so himself or surely he would have read it—and why should *exculpe* be regarded as an attempt to amend so different a word?

993. **creduas.** This form finds an analogy in *perduint:* the form in *-uim* also found in Plaut. Roby, § 589.

999 sqq. Tr. 'I afraid? Ph. Yes, that's true enough, but since you're afraid of nothing and what I say is nothing, tell the story yourself. Dem. Rascal, is he to tell to oblige you? Ph. Ho, ho, my friend! a pretty business you've done for your brother'. He means that Dem. is partly responsible for the *contretemps* by having been such a screw about the money.

recte sane, sc. *loqueris.*

1005. **mi homo,** 'sirrah', so frequently in Comedy. Cf. Gk. ὤνθρωπε: possibly ironical, as in Ad. 336 where Canthara addresses Geta.

di melius duint. The verb is rarely expressed in this combination, Roby § 1128.

1010. **mi,** 'eleganter insertum'. Don. A good instance of the Ethical Dative. Cf. Plaut. Asin. 812 for the complaint of the wife.

1011. **distaedet,** a rare word, cf. Plaut. Amph. 503: for *dis* intensive see Eun. 832 *dispudet*. Roby, § 1926, *disperii, differtus*, &c.

1012. **haecine**=*hae*, cf. And. 328, 438, 656. Heaut. 838 *haec—poscunt.* Eun. 582 *continuo haec adornant ut lauet.*

1014. **culpam meritum,** the subject *eum* is omitted: *meritam* is an obvious correction. See 305 n.

1015. **uerba fiunt mortuo.** Two explanations admissible. (1) 'You are talking to the dead'=*Nausistrata*, though the form is masc. Cf. νεκρῷ μύθους εἰς οὖς λέγεις, a prov. which perhaps arose from calling to the spirit three times after death. Plaut. Poen. 4. 2. 18. Bacch. 519. (2) *Mortuo*=Chremes. Cf. 943 and 1026 'you are pleading for the dead'.

1016. **tua—tuo** objectively used.

1021. **cupio misera in hac re iam defungier.** Mdme Dacier's 'je veux rompre avec lui pour toujours', though ingenious, hardly agrees with the following lines: tr. 'I sorely long for this offence to be his last', cf. Eun. 15 *defunctus iam sum.* Ad. 507, *utinam hic sit modo defunctum.*

1022. **qui id** is Fleckeisen's happy conjecture, aided by *qui* of codd. CDP. The MS. reading *quid* would have to mean 'how', being possibly an ablative.

1023. **senex,** a somewhat variable term, as are all Roman terms denoting a particular age; supr. 378 note.

1026. 'Now is the time for all whom it concerns to attend Chremes' funeral'. This, says Mer. Cas., is part of the old formula at burials. Lindenbrog quotes L. TITIUS . VIXIT . L. TITIO . EXEVIAS . IRE . CVI . COMMODVMST . HEM . TEMPVS . EST . OLLVS . ECFERTOR, cf. Plaut. Asin. 910 *ecquis currit pollictorem accersere?......mortuost Demaenetus.*

1027. **sic dabo.** Plaut. Pseud. 154, *Hem sic datur, siquis erum seruos spernit.* The parasite triumphs: it is *his* turn now to deal out vengeance.

1028. **mactatum—infortunio,** *macto* is prob. connected with *magis auctus* (cf. *macte uirtute*), its orig. sense would be to

load with honours: from the idea of sacrifice in honour of deities, it gets the further meaning of 'to slay': we may therefore cf. the difficult passage 47 supr. *ferietur alio munere.*

After 1028 Dziatzko thinks that a verse has fallen out running somewhat as follows: *Mitte eum animum; nimis irata es in uirum Nausistrata;* to which Nausistrata's words infr. 1031 answer.

1030. **oggarniat** 'to snarl'. Plaut. Asin. 422 *quin centiens eadem inperem atque oggarniam* (='din').

1033. **minume gentium.** A partitive gen. Cf. *ibidem loci, ubicunque terrarum, quouis gentium, &c.*

1042. **quo ore,** 'with what face'. supr. 917: Heaut. 700: Soph. Ai. 462 *καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεὶς Τελαμῶνι;*

1047. **discedo,** see 773 supr.

1049. **summus,** see note on 35.

1050. **ecastor,** cf. note on supr. 319 *eccere.* Roby, Vol. I. p. 398.

1055. **plaudite,** see Hor. A. P. 155 *donec Cantor 'uos plaudite' dicat.* The Cantor who said the concluding words is designated in MSS. of Plaut. and Ter. by the symbol ω. See Ritschl Proleg. p. xxx. Bentl. to Andr. 981 'Cantor (erat) *Flaccus Claudi filius,* qui tibiis paribus canebat dextris et sinistris. Ergo cum Actores omnes ex scena exirent; Cantoris erat, depositis ex ore tibiis *Plaudite* insonare. Ut igitur in ueteribus libris personae aliae notantur, PAM. DAV. CHREM.; ita hic olim **CA.** pro Cantore scilicet: quae nota cum non intellecta esset, paulatim et compendii causa in proximam ei formam ω degenerauit'.

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An asterisk refers to the critical notes: words or forms rejected are enclosed in square brackets.

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